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BIOGRAPHY.

LIFE of the Rev. WILLIAM JONES, of Nayland, Author of
"the Catholic Doctrine of the Trinity," "the Figurative
Language of Scripture," "Essay on the Church," &c. &c.

THE Rev. WILLIAM JONES, Rector of Paston in Northamptonshire, and Curate of Nayland in Suffolk, was born at Lowick in Northamptonshire, on the 30th of July, in the year 1726. His father was Morgan Jones, a Welsh gentleman, a descendant of Colonel Jones (but of principles very different from those of his ancestor) who married a sister of the usurper, and is mentioned in Noble's history of the house of Cromwell. Morgan Jones married Sarah, the daughter of Mr. George Lettin, of Lowick, by whom he had this son. As the angel said to Zacharias concerning the Baptist, "thou shalt have joy and gladness, and many shall rejoice at his birth;" so might it have been said to these happy parents concerning their son. "He was indeed a burning and a shining light, and we rejoiced for a season in his light."

He was remarkable from his childhood for unwearied industry and *ingenium versatile*. Like the judicious Hooker, "when a school boy, he was an early questionist, Why this was, and that was not, to be remembered; why this was granted, and that was denied." As soon as he was of the proper age, he was admitted, on the nomination of the Duke of Dorset, a scholar at the Charterhouse, where he made a rapid progress in Greek and Latin, and laid the foundation of that knowledge which has since been such a blessing to the Christian world. His turn for philosophical studies soon began to show itself; for meeting, when at the Charterhouse, with Zachary Williams (the father of Dr. Johnson's Mrs. Williams) author of a Mag-

netical Theory, which is now lost, he copied some of his tables and calculations, was shown the internal construction of his instrument for finding the variation of the compass in all parts of the world, and saw all the diagrams whereby his whole theory was demonstrated and explained. Here he commenced an acquaintance with Mr. Jenkinson, now Earl of Liverpool, who was his *chum*; which acquaintance was farther cultivated at the University, where they were of the same College, and it continued to the last. Their different pursuits leading them different ways in their journey through life, they did not often meet, but they ever retained a great regard for each other, and the humble country parson occasionally experienced marks of friendship from the elevated statesman.

At about 18 years of age, he left the school and went to University College, Oxford, on a Charterhouse exhibition. There he pursued the usual course of study with unremitting diligence, till falling in with some gentlemen, who, having read Mr. Hutchinson's writings, were inclined to favour his opinions in theology and philosophy, he was induced to examine them himself, and found no reason to repent his labour. Among the several companions of his new studies, whom he loved and respected, there was no one dearer to him than the author of *An Apology for certain Gentlemen in the University of Oxford*.* Between them "there was a sacred friendship; a friendship made up of religious principles, which increased daily by a similitude of inclinations to the same recreations and studies; a friendship cemented in youth, and in an University, free from self ends, which the friendships of age usually are not. In this sweet, this blessed, this spiritual amity, they went on for many years. And as the holy prophet saith, so they took sweet counsel together, and walked in the house of God as friends. By which means they improved it to such a degree of amity as bordered upon heaven; a friendship so sacred, that when it ended in this world it began in the next, where it shall have no end."

Having taken the degree of Bachelor of Arts, in 1749, he was ordained a Deacon by the Bishop of Peterborough, and in 1751 he was ordained a Priest by the Bishop of Lincoln at

* Mr. Horne, afterwards President of Magdalen College, Oxford, and Bishop of Norwich.

Buckden. On leaving the University, his first situation was that of Curate at Finedon in Northamptonshire. There he wrote *A full Answer to Bishop Clayton's Essay on Spirit*, which was published in 1753, and dedicated to the Rev. Sir John Dolben, to whom, as his Rector, he considers himself, he says, in some measure accountable for the use he makes of his leisure hours. And a *full* answer it is to all the objections urged by his lordship, who, eating the bread of the Church, did lift up his heel against her. Besides a complete confutation of the writer of the Essay, in this tract, many curious and interesting questions are discussed, and several articles in the religion and learning of heathen antiquity are explained; particularly the Hermetic, Pythagorean, and Platonic Trinities.

In 1754 he married Elizabeth, daughter of the Rev. Nathaniel Bridges, and went to reside at Wadenho in Northamptonshire, as Curate to his brother-in-law, the Rev. Brook Bridges, a gentleman of sound learning, singular piety, and amiable manners. She was an *help meet* for him, and might have sat for the picture drawn by Bishop Horne, as extracted from the 31st chapter of Proverbs, in his sermon on the female character; the very reverse of Mrs. Churchman's daughter, who fell to the lot of Richard Hooker, whose conditions, as honest Izaak Walton observes in the life, were similar to that wife's, which is by Solomon compared to a dripping-house. Like Zacharias and Elizabeth, this happy couple "were righteous before God, walking in all the commandments and ordinances of the Lord blameless," he, in the care of the parish, writing as nearly as the difference of the times would admit, after the copy given by the divine Herbert in the Country Parson, and she, co-operating with him in all his designs for the good of the people committed to his charge.

Here he drew up *The Catholic Doctrine of the Trinity*, which he had kept in his thoughts for some years, and to which he had paid a particular attention as often as the Scriptures of the Old or New Testament were before him. It is an invaluable work, and admirably calculated to stop the mouths of gainsayers; "which compareth spiritual things with spiritual," and maketh the scripture its own interpreter. To the third edition, in 1767, was added, *A Letter to the Common People in Answer to some popular Arguments against the Trinity*. The society

for promoting Christian knowledge have since laudably admitted it into their list of books, and from the general distribution of it, there can be no doubt of its producing great and good effects.

And here it was he engaged in a work he had much at heart, for which he was eminently qualified, as the event proved; and which some of his friends had at heart likewise, who subscribed among them 300*l.* per annum for three years (in which number was the present worthy Dean of Hereford, now Master, but then only Fellow of University College, who most generously put his name down for 50*l.* per ann.) to enable him to supply himself with an apparatus sufficient for the purpose of making the experiments necessary to his composing a Treatise on Philosophy. In 1762 he published *An Essay on the First Principles of Natural Philosophy*, in quarto, the design of which was to demonstrate the use of *Natural Means* or *Second Causes* in the economy of the material world, from reason, experiments, and the testimony of antiquity; and in 1781 he published a larger work in quarto, under the title of *Physiological Disquisitions, or Discourses on the Natural Philosophy of the Elements*. As it was ever his study to make philosophy the handmaid of religion, he has in this work embraced every opportunity of turning natural knowledge to the illustration of divine truth, and the advancement of virtue. When the first volume was published, the late Earl of Bute, whom one may now without offence, it is presumed, style the patron of learning and of learned men, was so satisfied with it, that he desired the author not to be intimidated, through fear of expense, from pursuing his philosophical studies, but to direct Mr. Adams, the Mathematical Instrument Maker, to supply him with such instruments as he might want for making experiments, and put them to his account; and he also handsomely offered him the use of any books for which he might have occasion.

In a letter written by Mr. Jones to a friend after a conversation with his Lordship, which was not confined to philosophical subjects, having mentioned with approbation what had passed in that discourse, he observes, "Such is the man whom *the king* delighteth to honour;" and then, adverting to the frenzy of the times, and the character of the popular favourite, when the cry was Wilkes and Liberty, adds, Such is the man whom *the people* delight to honour. One thing that made a

great impression on Mr. Jones at the time was, that it being agreed between them, that there was no pleasure like that of a studious life, his Lordship observed, there was a time when he made himself a teacher to his children, and followed his studies in the retirement of a remote situation in the north. The day was then too short; but since he came forward into public life and public business, he had scarcely known one hour of enjoyment. If his Lordship, who was at the top of the world, found so much dissatisfaction, what reason have I (thought Mr. Jones) who am at the bottom of it, to complain that life is troublesome and favour uncertain?

It is said, that "no one remembered the poor wise man who saved the city;" but the author of *the Catholic Doctrine of the Trinity*, who did such eminent service to the Church and City of God, was not forgotten; he was remembered by Archbishop Secker, who presented him, first to the Vicarage of Bethersden in Kent, in the year 1764, and soon after to the more valuable Rectory of Pluckley in the same county, as some reward for his able defence of Christian Orthodoxy. Accordingly he took his wife and his two children, and all his substance, which was not much, (my Master Jones, said an old servant of his, minds money no more than the dirt in the street) and went to the place which the providence of God had allotted for him. The income he derived from his living not being equal to what he expected, it was thought expedient by his friends that he should eke out his slender pittance by taking a few pupils. And a happy thought it was for those who were to have the benefit of his instruction; for of no man could it be more truly said, "By a constant unwearied diligence he attained unto a perfection in all the learned languages, by the help of which, and his unremitted studies, he had made the subtilty of all the arts easy and familiar to himself. So that by these, added to his great reason, and his industry added to both, he did not only know more of causes and effects, but what he knew, he knew better than other men. And with this knowledge he had a most blessed and clear method of demonstrating what he knew to the great advantage of all his pupils." Of the same sentiment is Bishop Horseley, who making mention of Mr. Jones in the seasonable Charge to his Clergy in the year 1800, says, "Of that faithful servant of God, I can speak both from personal

knowledge and from his writings. He was a man of quick penetration, of extensive learning, and the soundest piety. And he had beyond any other man I ever knew, the talent of writing upon the deepest subjects to the plainest understanding." As he had undertaken the tuition of two young gentlemen when he was at Bethersden, he continued the practice after he removed to Pluckley.

In 1766 he preached the Visitation Sermon before Archbishop Secker, at Ashford, greatly to the satisfaction of his Grace and the whole audience. It was not printed at the time; but in the year 1769 the substance of it was published in the form of *A Letter to a young Gentleman at Oxford intended for Holy Orders, containing some seasonable Cautions against Errors in Doctrine*; and it may be read to great advantage by every candidate for the sacred profession.

On the publication of a work entitled *The Confessional*, an artful libel on creeds, confessions, articles of faith, &c. the Archbishop considered Mr. Jones as a proper person to write an answer to it; and accordingly he drew up some remarks on it; but he had then neither health nor leisure to fit them for the press. This he was the less uneasy about, as the argument was undertaken by others, of whose learning and experience he had a better opinion than of his own; and a full confutation of the work was published in three letters addressed to its author, written by the judicious hand of Dr. Gloucester Ridley. But a new edition being called for of the *Answer to an Essay on Spirit*, Mr. Jones thought it advisable to add, by way of sequel, the remarks he had originally drawn up on the principles and spirit of the Confessional; not as supposing they had not been fairly and fully refuted in the three letters, but as they were in a smaller compass, thinking that they might better suit the taste of some readers; and in 1770 they were published.

It is mentioned in Bishop Porteus's *Life of Archbishop Secker*, that all the tracts written by Dr. Sharp, in the Hutchinsonian Controversy, were submitted to his Grace's inspection, previously to their publication, who corrected and improved them throughout; from whence we are to conclude that he approved them. But whatever his prejudices were originally against what is called Hutchinsonianism, (and they were supposed at one time to be pretty strong), they must have been

greatly done away before he became the patron of Mr. Jones. When the Essay on the first Principles of Natural Philosophy was published, his Grace observed to a gentleman who saw it lying on his table, "this work of Mr. Jones's is not to be treated with neglect; it is sensibly and candidly written; and if it is not answered, we little folks shall infer, that it cannot be answered;" *and it never was answered.* And he told Mr. Jones himself, by way of consolation (knowing possibly how difficult it was to get rid of old prejudices) that he must be content to be accounted, *for a while*, an heretic in philosophy. However the time is at hand, it is to be hoped, when the subject will meet with a more impartial examination, and then, Hutchinsonianism, which has been for so many years a kind of bugbear, may turn out to be a harmless thing at last, of which no man need be afraid.

He had a correspondence likewise, about the same time, with Archbishop Secker on the subject of *Natural Religion*. To have seen the question learnedly and fairly discussed by two such characters would have been highly gratifying; but unfortunately the letters are not to be found. Mr. Jones, it is known, was of opinion, that neither the works of Porphyry, Celsus, and Lucian, or all the blasphemies of Heathenism, ever did so much mischief to Christianity as the admission of the pretended Religion of nature hath done in the Church of England. Our Canons, he would say, require us to preach four times in a year against popery, but as things are now, if we were to preach forty times in a year against this insidious philosophy of Deism, which has made such ravages amongst us, it would be much more to the purpose. It may possibly seem strange to speak in such derogatory terms, as he does, of *Natural Religion*, when so many even of our eminent divines make it a part of their creed, and aver that they see nothing hurtful in it. But surely, it may be said with confidence, that they do not admit of a power in man to discover the will of God, and to invent a religion for himself, as the Deist contends, whose *Natural Religion* is only *traditional infidelity*: they can mean no more, it is presumed, than to distinguish between the *written* and *unwritten* Revelation of God to man, since a Revelation there was from the beginning, and *God never left himself without witness*; thus calling that *Natural Religion*, which

was derived from the original revelation (miserably corrupted) by *tradition* through succeeding generations after the apostacy at Babel, and calling *that revealed religion*, which is contained in the *word of God*, the *Scriptures* of the *Old and New Testament*. So far is *natural religion*, in the deistical sense, from being the foundation of *revealed*, as some incorrectly suppose, that *revealed religion* is the foundation of what is erroneously called *natural*. Certainly all the knowledge which man has of divine things is derived from Revelation, and not from reason or nature.*

The religion proper for man, as this deep Divine used to argue, must be built upon the *history* of man, which is to be found only in revelation; as all true philosophy in nature must be built upon the history of nature. But man is ignorant of his own history, until it is revealed to him; whence it follows that the religion of nature, as the term is now understood, must be nugatory in itself, and pernicious in its effects, as being adverse to every doctrine of Christianity.

It must be nugatory in itself, because as the ideas of man are not innate, but enter by the senses, he cannot have that knowledge of heavenly things necessary in religion; for he has no ideas of them till they are revealed.

This further appears from the case of the heathens, who never followed what we call natural religion, but universally admitted a religion of priesthood and sacrificature, received from their forefathers by tradition. Reason requires that we should give to facts the same force in religion as they have in philosophy. If we would know what man can do by nature, we must inquire what man hath actually done while in a state of nature; but man in that state never did discover the doctrines which are now called natural.

And it must be, he always maintained, pernicious in its effects; for when we come to the nature of it, we find it adverse to Christianity in every article. Christianity is a religion which gives us doctrines and precepts, the latter built upon the former. But natural religion, to make the best of it, being a religion of

* On this subject see Bishop Horsey's admirable Charge delivered at his primary Visitation in the year 1796, to the Clergy of the Diocese of Rochester, p. 15, et seq. and an excellent Discourse on *The Object of Christian Faith*, published in a volume of Sermons by the Rev. G. H. Glasse. [Serm. xii. p. 229.]

precepts without doctrines, it thence comes to be supposed that religion consists only in what we are to *do*, whereas it also consists in what we are to *be*; it tells us we are to be saved by *faith*, that we are to live by what we believe, and that we must be spiritual men, with the knowledge of God, and the gifts of God, and the love of God in us, before we can be accepted. By supposing that religion consists only in what we are to *do*, the whole system of faith, with its engagement of the affections, is dropped of course, as a thing of no value; and the consequence is either the direct infidelity of the Deist, or the mock-christianity of the Socinian, which in effect are but the same thing under different names.

Therefore when natural religion proceeds to give us doctrines, we find them all false. Instead of the Father, Son, and Holy Ghost of the gospel, it gives us the deity of the Koran in one person; instead of the fall of man, it asserts the sufficiency and perfection of man; instead of a Saviour to cleanse us from sin and redeem us from death, it makes every man his own Messiah; instead of telling us that we are wrestling against invisible powers, and arming us against their devices, it knows nothing of the devil, no such being having ever found a place in any system of natural religion. It therefore leaves us totally ignorant of the grand enemy of our salvation, and consequently unprepared for the dreadful conflict against him. *Except a man be born of water and the Spirit, he cannot enter into the kingdom of heaven.* Thus saith the gospel; but what saith natural religion? It saith no mysteries can be *rational*, and consequently that Christian baptism is not rational; as that is a mystery, where something is expected, which does not appear. The gospel saith that man hath no life but by partaking in the Holy Sacrament of that death which Christ suffered for him. But what saith natural religion? That every man is to be justified by what he does for himself only, not by any thing which another does for him.

In 1773 Mr. Jones collected together into a volume, *Disquisitions on some select subjects of Scripture*, which had been before printed in separate tracts, all in the highest degree instructive and edifying.

In 1776, under the character of a PRESBYTER of the CHURCH of ENGLAND, he published, *in a Letter to a Friend at Oxford*,

which was reprinted in the *Scholar Armed, Reflections on the growth of Heathenism among modern Christians*. In the advertisement prefixed, he says, "The reader may be shocked, when he is told that there is a disposition to Heathenism in an age of so much improvement, and pronounce the accusation improbable and visionary; but he is requested to weigh impartially the facts here offered, and then to form his judgment." And when the facts are weighed which he adduces, the conclusion must be, that the accusation is not visionary but just. In all the sciences—among poets, orators, artists, and natural philosophers, the tokens of this Pagan infection are very observable. "Whither at last (says he) will this taste for heathen learning, which hath been prevailing and increasing for so many years, from the days of Lord Herbert to the present time, lead us? Whither can it lead us, but to indifference and atheism? A Christian corrupted with Heathenish affections, degenerates into something worse than the original Heathen of antiquity." And, as if he had then before his eyes (in 1776) that beginning of sorrows to Europe, the French Revolution and Apostacy, the introduction of the old abominable Pagan idolatry, and revival of Pagan rites in the dedication of altars to Liberty and Reason, he observes, "Should any person ask me how Christianity is to be banished out of Christendom, as the predictions of the gospel give us reason to expect it will be, I should make no scruple to answer, that it will certainly be brought to pass by this growing affection to Heathenism. And, therefore, it is devoutly to be wished, that some censor would arise, with the zeal and spirit of *Martin Luther*, to remonstrate effectually against this indulgence of Paganism, which is more fatal to the interests of Christianity, than all the abuses purged away at the Reformation. This is now the grand abuse, against which the zeal of a *Luther* and the wit of an *Erasmus* ought to be directed: it is the abomination of desolation, standing where it ought not, even in the sanctuary of Christianity, and is a worse offence than all the profanations that ever happened to the Jewish temple."

(*To be continued.*)

For the Churchman's Magazine.

(From a Correspondent.)

THOUGHTS on the BEAUTIES of the NARRATIVE and DESCRIPTIVE PARTS of the BIBLE.

THE narrative and descriptive parts of the Bible have always been admired, by good judges of composition, for their simplicity and perspicuity. The historian Gibbon, upon quoting two lines of Homer, breaks out into this exclamation, "How concise—how just—how beautiful is the whole picture! I see the attitudes of the archer—I hear the twanging of the bow." This applause is excited by the description of a man drawing a bow; a picture which, however well executed, can excite little or no interest. But the sacred pages abound with descriptions quite as "concise," as "just," and as "beautiful" as the above, and which, at the same time, awake the purest emotions of the soul, or touch the tenderest feelings of the heart.

The description of a child and its disconsolate mother, perishing with thirst, in a lonely desert, would probably be extended through many pages of an ordinary writer, with the omission of no minute circumstance which might excite compassion. But, in the story of Hagar and Ishmael, the sacred penman, in a very few words, not merely *describes* a scene of this nature, but absolutely sets it before the eyes of the reader. "— and she departed, and wandered in the wilderness of Beer-sheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bow-shot; for she said, Let me not see the death of the child. And she sat over against him, and lifted up her voice, and wept."

Many masterly and delicate touches might be pointed out in the story of Joseph and his brethren; but the whole narrative is so beautiful and interesting, that it would seem trifling to dwell upon any detached parts.

When we compare the admired lamentation which Fenelon

has put into the mouth of Pherecides at the funeral pile of Hippias, with the few words which king David uttered, while he mourned the death of Absalom; the former appears to be the studied production of a refined author, who is striving to work himself into feeling, while the latter seems to burst irresistibly and unconsciously from a heart swoln with anguish; "O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

In the affecting story of the Shunamite and her son, there occurs a remarkable instance of comprehensive brevity of expression. "And when the child was grown, it fell on a day that he went out to his father to the reapers. And he said unto his father, My head, my head! And he said to a lad, Carry him to his mother." By means of these words "my head, my head!" we learn what was the disorder of the child, and at the same time hear the manner in which he expressed that disorder. This mode of making the personages speak for themselves, gives a wonderful force and animation to various passages in the Bible.

The following address of Ruth to her mother-in-law Naomi, although it suffers much in the translation, still glows with unaffected warmth and native eloquence: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me."

The poetical books of the Old Testament abound with passages which exhibit beauties of the most exalted and refined nature; and which have excited the admiration of the learned in every country. But the passages quoted above have been taken from those parts of the Scripture where mere simple narrative is to be expected, and serve as instances of the brevity and animation with which the sacred penmen set before their readers whatever they relate. All that is described in the Bible appears to be told by an eye witness, and every word that is uttered seems to come warm from the heart.

Some persons may be disposed to undervalue the beauties of the narrative parts of the Bible, because they are found to be level with the comprehension of children and of the unlearned,

and to excite their attention and move their feelings, as effectually as if they had attained to maturity of reason, and had imbibed the precepts of knowledge. But it should be remembered, that in children, and in those who possess the simplicity of children, the feelings of nature are stronger and more unbiassed than in those whose minds have been clouded by the rules, and warped by the refinements of art; and that the authors of most conspicuous and approved merit, are those which charm readers of every description. Not to mention the poems of Homer, so general was the admiration which the tragedies of Euripides excited, that, when the army of Nicias was routed by the people of Syracuse, those *common soldiers* were spared, who could repeat some of his verses. One of the greatest dramatic poets of France, is said to have made it a practice to read his pieces to an old housekeeper who lived with him, before he submitted them to the view of the public. And, at this day, the Venitian boatmen delight in singing the *Jerusalem Delivered* of Tasso, who, in elegance and purity, falls short of none who have gone before him.

It is not to be expected that the beauties of Scripture should excite much attention or admiration among the infidels and scoffers, who have been celebrated for their wit and talents; yet even men of this description are not always insensible to the genuine charms of eloquence with which the Bible abounds. Among other instances which might be adduced of the tribute of admiration paid by free-thinkers to the Holy Scriptures, an anecdote is related of Fontaine, with which I shall close these remarks.

He was one evening persuaded by Racine to accompany him to Church; but growing weary of the length of the service, he took up a Bible, and chanced to open it at the prayer of the Jews, in the apocryphal book of Baruch. Turning suddenly to Racine, "Who was this Baruch?" said he, "do you know that he is a fine genius?" For several days after, this he thought of nothing but Baruch, and asked every person whom he met, "Have you read Baruch? he was a great genius?"

M.

HISTORY of the INTRIGUES and PRACTICES of the PURITANS
against the CHURCH of ENGLAND.

(From the Churchman's Memorial.)

THE disaffection to the Church of England, which assumed a systematic form in the reign of Elizabeth, had been excited by the English exiles, who, taking refuge from the persecution under Mary, at Frankfort and other places on the continent, imbibed an aversion to the Apostolic and Primitive worship of the Church of England, and thereby laid the foundation of that schism, which afterwards occasioned the bitterest troubles in their own country.

Nothing could be more acceptable to the Church of Rome than the religious dissensions which thus prevailed in England. The emissaries of that Church were directed by their superiors to lend their assistance to the separatists, to mingle in their congregations, to preach against the English hierarchy, and, in short, to spread puritanism as much as possible, in order to effect the ruin of the Church of England. The dissenters have been always shy of acknowledging this; but the facts are upon record, and though their historians have been silent upon the subject, we conceive it our duty to relate them.

From a journal kept by Sir William Cecil, then Secretary of State, these words are extracted: "In these days (Anno 1567) men began to speak against the reformed prayers, established first by King Edward VI. and his parliament; and since by her Majesty and her parliament. Upon which account divers Papists disguisedly spoke as bitterly against the reformed prayers of the Church, as those then called *Puritans* did." Of the truth of this take the following instances. In the same year (1567) came one of these dissenting preachers to Maidstone, to the inn there, with several followers, where they bespoke a dinner. Then came many others to the inn inquiring for this man, whose name was Faithful Cummin, a Dominican friar. Being met in a room which they had taken, Cummin exercised extemporary prayer for about two hours, groaning and weeping much. The exercise being over, most of the company departed; but some of them tarried and dined with the preacher.

Of this meeting John Clarkson, the Archbishop's chaplain, being informed, acquainted his grace, who laid the matter before the Queen and council, and the year following this Cummin was apprehended and examined in the presence of her Majesty, when one of the witnesses deposed, that as he was at prayers, she thought he was distracted, but "the people said he was an *heavenly man*, and that God's spirit made him weep for the sins of the people." In his answers before the council, he pretended "that it was license enough to preach to have the *spirit*," which he said he had: and when the Archbishop demanded "if that could be the *spirit* which complied not with the orders of the Church lately purged and cleansed from idolatry?" he answered, that "he endeavoured to make the Church *purser* than it was."

Having given bail for his second appearance, he was dismissed, but, in the mean time, he thought it was his best way to be gone. So he came to his followers, told them that "having been acquitted, he was warned of God to go beyond seas to instruct the Protestants there, and would return to them again. He told them moreover, that "*spiritual prayer* was the chief testimony of a true Protestant, and that the set form of prayer in England was but the mass translated." Then praying with them *extempore*, he shed many tears, which he had at command: at parting, he told them that he was destitute of a farthing, on which the people raised him thirty pounds, and so he got away. On his return to Rome, the Pope caused him to be imprisoned for the abuses he had spread of him in England; but Cummin writ to his Holiness, acquainting him that he had something of importance to communicate, if he could have the honour of being admitted into his presence. The Pope sent for him next day, and thus addressed him: "I have heard the character you have bestowed upon me and my predecessors among your heretics in England, by reviling my person, and exposing my Church." To this Cummin replied, "I confess my lips have uttered what my heart never thought; but your holiness little imagines the considerable service I have done you." To which the Pope returned, "How in the name of Jesus, Mary, and all the saints, hast thou done so?" "Sir, (said Cummin,) I preached against set forms of prayer, and I called the English Liturgy a translation of the Mass Book: I

have made the people fond of *extempore prayer*, and by that means the Church of England is become as odious to my proselytes, as mass is to the Church of England; and this will be a stumbling block to that Church while it is a Church." Upon which the Pope commended him, and gave him a reward of two thousand ducats for his good services.*

About the same time one Thomas Heath, a Jesuit, and brother to the late Archbishop of York, was seized at Rochester. He was sent over missionary by his superiors, with instructions to pretend himself a dissenter. He was furnished with several Anabaptistical and Arian tracts; and was to throw in a mixture of Puritan doctrines. This Heath, after six years preaching about the country, in the habit of a poor minister, applied himself to the Dean of Rochester for preferment. The Dean, to try his talent, gave him a turn in the Cathedral; in his sermon he refined a little upon the Church of England, and warped towards Puritanism. His text was, that *Prayer was made without ceasing unto God for St. Peter*. From hence he took occasion to observe, that these prayers were not such as were then in use in the English Liturgy. As it happened, a letter dropped out of his pocket from the pulpit, which was taken up by the sexton, and delivered to the Bishop. It was superscribed to him by the name of Thomas Fine, from one Malt, a noted Jesuit at Madrid. The purport of it was to instruct him in the management of his mission. Upon this discovery the Bishop examined him closely. At first he owned no more than that he had been a Jesuit, but was now of another persuasion; that he was not entirely of the sentiments of the Episcopal party, but endeavoured to carry Protestantism to a further improvement, and set the reformed at more distance from the Church of Rome. After this, upon searching his chamber, they found a licence from the Jesuits, and a bull from Pope Pius V. In this instrument there was a discretionary latitude for preaching what doctrine his superiors thought fit. This compass was allowed in order to make misunderstandings among Protestants. In his trunk there were several books against infant baptism, with other heterodoxies. For this foul practice he was sentenced to stand three days in the pillory at

* Strype's Life of Parker.

Rochester, his ears to be cut off, his nose slit, and his forehead marked with the letter R. He was over and above condemned to perpetual imprisonment, but death released him a few months after.*

After this, little doubt can be entertained that *Puritanism was an engine made use of for the introduction of Popery.*

But notwithstanding these discoveries, the party were not ashamed. To their former objections they now added bolder pretensions, and nothing would content them but a total subversion of the Church government, and the substitution of the Presbyterian discipline. Cartwright, the lady Margaret's professor of divinity at Cambridge, first threw off the mask, and became the champion of the sect. He began at first to read dangerous lectures, and soon gained many followers, who threw the whole university into confusion. For this he was deprived of the lectureship; but the seeds of error which he had sown in that great nursery of learning were never eradicated till the Church and State fell a prey to sacrilege and rebellion.

The Puritans now had recourse to a very extraordinary measure to effect their purpose. They drew up two admonitions, as they called them, to the parliament. In the first they represented their pretended grievances, and that the only way of redress was to allow their scheme of discipline. For this the two ministers who presented it were sent to prison; but the author, Cartwright, not at all discouraged, published the second admonition, in which he uttered these bold expressions, "That the State did not show itself upright, allege the parliament what it will; that all honest men should find lack of equity, and all good consciences condemn that court; that it should be easier for *Sodom* and *Gomorrha* in the day of judgment than for such a parliament; that there is no other thing to be looked for than some speedy vengeance to light upon the whole land, let the polite Machiavels of England provide as well as they can, though God do his worst; and, finally, if they of that assembly would not follow the advice of the first admonition, they would infallibly be their own carvers in it, the Church being bound to keep God's order, and nothing to be called God's order but the present platform."†

* Collier's *Eccles. Hist.* ii. 518. *Foxes and Firebrands*, pt. 1.

† *Admon.* p. 61.

So daring a libel, in which nothing short of a complete destruction of the Church was threatened, excited considerable notice, and as it was industriously circulated throughout the kingdom, it was found necessary that an answer to it should be published. The execution of this task devolved upon Dr. Whitgift, who managed the controversy with temper, learning, and argument, and obtained, in the estimation of all competent judges, a decided victory.

Shortly after this, the separatists established a formal presbytery at Wandsworth, near London. But though they contrived to hold their meetings privately, the Queen was soon informed of their proceedings, and issued out her proclamation for enforcing the *Act of Uniformity*, and the calling in of scandalous books and pamphlets. The conduct of the Puritans certainly warranted vigorous measures, for *they were now struggling, not for a toleration, but power. Their avowed object was the destruction of the Church establishment, and the substitution of the Presbyterian plan.* That this is true will appear from the solemn protestation which every member of their congregations was obliged to take at his admission, part of which was as follows: "Being thoroughly persuaded in my conscience, by the working and by the word of the Almighty, that these relicks of Antichrist be abominable before the Lord our God: and also, for that by the power, mercy, strength and goodness of the Lord our God only, I am escaped from the filthiness and pollution of these detestable traditions, through the knowledge of our Lord and Saviour Jesus Christ; and last of all, inasmuch as, by the working also of the Lord Jesus, his Holy Spirit, I have joined in prayer, and hearing God's word, with those that have not yielded to this *idolatrous trash*, notwithstanding the danger of not coming to my parish church, &c.—Moreover, I have now joined myself to the Church of Christ; wherein I have yielded myself subject to the discipline of God's word, as I promised at my baptism, which if I should again mistake, and join myself with their traditions, I should forsake the union wherein I am knit to the body of Christ, and join myself to the discipline of Antichrist. For in the church of the traditioners there is no other discipline than that which hath been maintained by the antichristian Pope of Rome, whereby the Church of God hath always been afflicted, and is until this day. For

the which cause I refuse them. God give us grace still to *strive* in suffering under the cross, that the blessed word of our God may only rule, and have the *highest place*, to cast down strong holds, to destroy or overthrow policy or imaginations, and every high thing that is exalted against the knowledge of God, and to bring into captivity or subjection every thought to the obedience of Christ."

To this protestation every individual in the congregation did swear, and afterwards took the communion for ratification of his assent.

Thus we see that the Puritan chiefs not only made their proselytes swear that the Church service was abominable, and her Episcopal government antichristian, but that they would "*strive* to destroy or overthrow the whole, that the blessed word of God *alone* might rule."

From this it is evident the government had just cause to be alarmed at the innovations which were then prevailing; and if vigorous measures were adopted to check them, it ought to be considered that the refractory party gave sufficient provocations.

Several ministers were suspended for not coming up to the full terms of conformity, and for venting puritanical notions from the pulpit. Indeed, many of these were so fond of popularity, and of being followed as eloquent preachers, that they slighted every other part of divine service, and indulged the humour of the age in preaching, not upon plain Christian doctrines and duties, but upon church government, ceremonies, and the necessity of farther reformation. It was necessary, therefore, to have an eye upon these preachers, whose influence upon the people was very great. The expediency of religious instruction was felt; but when it was found that, instead of teaching men their duty, the popular preachers were filling their heads with notions about things of which they were not competent to judge, salutary restrictions were laid upon them, which they exclaimed against, as though the word of God were hindered thereby.

There had lately been a new method of instruction set up in several dioceses, called *prophesying*. The manner of which was this: Certain of the clergy agreed upon times and places for a public meeting; this place was some church in the neighbourhood: the business was to expound some text of scripture;

and here they had a moderator to govern the exercise, to prevent improper lengths and foreign digressions, to report the substance of what was delivered, and to determine upon the question and performance! This exercise seems to have been brought from Scotland, since we met with it first in Knox's *Book of Discipline*. Whatever may be the thought of the utility of such a plan properly conducted, it is certain the managers took unwarrantable liberties. Under pretence of reading the scriptures, they started controversies, descanted upon the Church discipline, and questioned the lawfulness of Episcopacy. By this misbehaviour the design of the meeting was lost; and neither the edifying of the laity, nor the improvement of the clergy was answered upon trial.*

By the vigilance of Archbishop Parker these prophesyings were suppressed as seminaries of Puritanism, although he was warmly resisted in his endeavours by several members of the privy council, and even by a few of the Bishops. This great and good prelate, after bravely stemming the various factions which strove to overset the Church, died on the 17th of May, 1575, and was succeeded by Dr. Edmund Grindal, Archbishop of York, a man of sound learning and piety, and well affected to the establishment.

There was not, however, that discernment and penetration in the new Archbishop which so eminently distinguished his predecessor, nor was he endowed with his vigorous spirit and perseverance. Being of a mild and indulgent temper, he conceived better of the Puritans than they deserved; at least he thought that, by gentle treatment they might be brought over to conformity; in which *he was mistaken*. His first attempt in their favour was the restoration of their favourite *prophesyings*, with a few regulations. This gave great offence to the Queen, who peremptorily ordered him to suppress these institutions; which orders he refused to obey. It is certain her Majesty stretched the prerogative, in this instance, beyond all bounds; for she issued her letters to the other Bishops to put down the prophesyings in their dioceses, and sequestered the Archbishop from his jurisdiction for six months. Grindal's firmness in maintaining the rights of his office against the arbitrary com-

* Collier, p. 547.

mands of the Queen was highly commendable ; but his government of the Church was in other respects strangely negligent. For instance, he not only suffered the non-conformists to officiate without regard to the Rubricks, but even licensed men who had received nothing more than Presbyterian ordination, to celebrate divine offices, to minister the sacraments,* &c. throughout his province. Before his death, which happened in 1583, he recovered the Queen's favour, and was fully restored to his archiepiscopal privileges.

(To be continued.)

ACCOUNT OF THE GREEK CHURCH.

[From Porter's Travelling Sketches.]

THE religion of Russia is that of the Eastern or Greek Church. It allows the most liberal toleration ; no person being excluded from any office under government on account of his religious tenets. The only restrictions are, that the imperial family must profess the Greek faith ; and all Russians who have once entered the pale cannot lawfully depart from it. As the Church in question is of higher antiquity than any other distinction among Christians, so its doctrines prevail over some of the widest tracts in Christendom. They are professed through the greatest part of Greece, the Grecian Isles, Moldavia, Wallachia, Egypt, Nubia, Lybia, Arabia, Mesopotamia, Syria, Cilicia, and Palestine, the whole of the Russian empire in Europe, Siberia in Asia, Astracan, Casan, Georgia, and several other countries.

Much time is required, much reading, and many conversations with the intelligent ministers of the Greek Church, to gain any correct idea of its institutions. The books which relate to its services in Russia are numerous, and all in the Slavonian language. That tongue being almost obsolete, very little of the service is understood by the congregation ; but believing that all is orthodox which the priest utters, they repeat at the end of every prayer the usual response, " Lord have mercy upon us !" and cross themselves with the most unreserved faith.

* Collier, 579.

The ceremony of crossing is done by touching the forehead first, then the breast, then the right shoulder, then the left, and so making the sign of the cross. In this action, the thumb with the fore and middle fingers must be bent together, to represent the sacred number three. This is called the reverence. The great reverence is to prostrate themselves so low as to beat their foreheads on the ground.

Both in monasteries and in parish Churches, service is performed thrice a day, under the names of vespers, matins, and the liturgy. The service of each particular day begins in the evening of the preceding one. This usage is founded on that passage in Genesis, "And the evening and the morning were the first day." The greatest part of the duty consists in psalms and hymns; they are not all of them sung, but generally delivered in rather a monotonous recitative. No musical instruments are admitted into the Greek Church. The early Christians altogether disallowed them, as partaking of Judaism; and the Greeks continued the prohibition. It is said that Marinus Sanutus, about the year 1290, was the first who introduced organs into the Latin Church; and so fond am I of their "pealing notes," that I think the Romans much obliged to him. We have adopted the practice in our Protestant Church with happy effect. Indeed, though I esteem the devotion of the heart as the only true devotion, yet I would not have it bestowed alone. There is something niggardly to the Giver of all good, in worshipping him with as bare a homage as possible. As he gave us all the powers we possess, I would have their first fruits dedicated to his honour. With my will, all the arts should mingle their labours to decorate his temples: and that such devotion of them is not despised by the Most High, may be gathered from the plan given to Moses for building the tabernacle.

But to return to the Greek ritual. I shall begin in order, with the *vespers*, and give you a sketch of the service. You will perceive, by the frequent mention of the change of place of the officiating ministers, that the ceremony must have rather a theatrical air. As most days in the year are dedicated to some saint; so in every day's service there is some reference made to the holy personage whose name marks it in the calendar. The vespers begin before sun-set. The Priest, standing before the royal doors, which are those that lead into the sanc-

sanctum sanctorum, gives the benediction; then several short prayers are repeated, which are immediately followed by seven longer ones, called the lucerns. The Priest comes forth from a door on the north side of the *sanctum sanctorum*, and offers up petitions for the people and the state. Psalms or hymns are then sung; and an invocation addressed to the saint of the day. A hymn to the Virgin succeeds, and a prayer to her Divine Son for his grace: at that moment the royal doors are thrown open, and the Deacon, holding the censer, comes forth, followed by the Priest, and the clerks bearing lighted tapers. The Priest gives the benediction; after which the Deacon incenses the holy table and exclaims, "Wisdom stand up!" The Priest and Deacon then return into the altar (or *sanctum sanctorum*), the doors are closed on them, and an anthem is sung. The words are so beautiful that I cannot but repeat them.

"O Jesus, thou most gentle light of the sacred glory of the Immortal Father! we being now come to the setting of the sun, and seeing the evening light that fades to relume again, sing the Father, the Son, and the Holy Ghost, God. Thou art worthy at all times to be praised by the voices of the pious, O Son of God; therefore the world glorifieth thee!"

In the meantime, while this and other hymns are sung, the Priest reappears, and standing before the congregation with his hands crossed upon his breast, makes his devout reverences and retires. The Deacon then comes forth from the north door, and repeats several prayers for the sovereign and the Church. The choristers sing the song of Simeon. And after more invocations to Jesus and the Virgin, the Priest pronounces the following:

"O Lord, grant us, now retiring to sleep, repose both of body and soul; and protect us from sinful dreams, and the sensuality of the night and darkness. Assuage our unruly affections; quench the fiery darts of the wicked, which are treacherously thrown against us; repress the seditions of our flesh; and lay our earthly and worldly thoughts asleep. Give us, O Lord, quickness of understanding, purity of thought, sobriety of heart, and temperate sleep, free from all the illusions of Satan; that we may arise at the hour of prayer confirmed in thy commandments, and have the remembrance of thy judgments strongly infixed in us; and grant that glorifying thee in

the night, we may bless thee for evermore!" With the benediction ends this service of the vespers.

The *matins*, which are celebrated at break of day, are on the same plan with the vespers, only praying for that almighty guidance through the day which has so mercifully preserved them during the night. I shall not therefore detain you with any particular description of this duty, but proceed to notice the liturgies, or communion services, of this Church.

In Russia there are three *liturgies*, which are used occasionally; *Saint Chrysostom's*, which is in ordinary use; *Saint Basil's*, for particular days; and that of the *presanctified*, performed in the great fast before Easter. St. Basil's is the most ancient, it being composed by him when he was Bishop of Cæsarea, and considered as the first liturgy that ever was committed to writing. It was adopted by the Church of Constantinople before Saint Chrysostom wrote his for that diocese. As the Church of Russia took her ritual from that of Constantinople, like it, she uses both communion services on different days. St. Gregory is supposed to be the author of the *presanctified* office; so named because it is celebrated on the Wednesdays or Fridays in Lent, with those elements which have been consecrated on the preceding Sunday.

The communicants in the Greek Church receive the holy bread standing; and every person is obliged, by a civil decree, to take it at least once a year; which is usually done in the fast before Easter, neglecting it ever afterwards till that stated time comes round again. However, though they do not communicate, they are very eager to attend the liturgy, or *hearing mass* as it is called, which is performed every day. The offertory is a service that precedes the liturgy; intended as the preparation of the elements, and the opportunity for the congregation to lay their offerings on the altar of the Lord. Its directions are as follow:

The Priest who is to officiate must be at peace with the world, and guard his heart against the admission of any impure thought. He enters the Church, and being joined by the Deacon, they make three reverences eastward before the holy doors. They pay the same homages to the image of Jesus, kissing it with great solemnity; and also to that of the Virgin Mary. After this they bow to the two chorusses which stand on each

side, and then proceed to the altar. During these transactions many appropriate prayers are said. Being come within the *sanctum sanctorum* they bow thrice before the holy table, kiss it and the gospel which is laid upon it, and again bowing repeat each a prayer in a low voice. The Priest then puts on several additional vestments, and approaching the *prothesis* (a second altar) places the sacred vessels in order, setting the dish on the right hand, and the chalice on the left. He takes the bread in his left hand, and the holy spear in his right, and with the spear signs the bread with the cross. He then thrusts the spear into the bread, praying over it the whole time. The Deacon pours mingled wine and water into the chalice. The bread is cut into portions, and arranged in a very curious manner upon the dish; every piece having a particular invocation said over it. This done, the Deacon puts incense on it, and the Priest covers it with the holy veil. The like respect is paid to the wine; and then the Deacon, making his reverence, withdraws through the north door, the royal doors being kept close till the celebration of the mass.

When the liturgy is to be performed, the Deacon enters from the royal doors, with the Priest; and with him goes through a great many holy bowings to the altar, the image of Jesus, and the Saints. Many prayers are also repeated and hymns sung till they come to the administering of the eucharist.

The Priest, taking up the sacred dish that contains the bread, sets it upon the Deacon's head, in the manner of the Athenian virgins, who at the festivals of Minerva used so to carry the baskets of offerings to the altars of the goddess. As I remarked before, besides this, you may observe many customs which the Christian Greek Church has borrowed from the Pagan. The Deacon thus charged, goes forward holding the censer, and the Priest bearing the chalice, preceded by tapers, march in solemn pomp round the Church. Short prayers are repeated during this procession, till the Priest and Deacon re-entering the holy doors, stand there uttering further invocations. They then incense the dish and the cup; and kissing them, with a fan drive away any flies which may approach. They prostrate themselves before the holy elements; a second time incense the table, repeating prayers for the living, and thanksgiving for the dead in Christ. The Priest and Deacon then take the holy

bread and wine, eating and drinking it with great devotion. The congregation draw near, one after the other, bowing and holding their hands crossed over their breasts; and the Priest presents to each the piece of bread sopped in the wine. This done, many more prayers are said and minor ceremonies performed; the whole ending with the Deacon eating up all the holy bread that might have been left; pouring the wine into a smaller cup, drinking it likewise to the last drop, that not a particle of the elements may be lost.

There are five orders in the Greek priesthood—Bishops, Priests, Deacons, Subdeacons, and readers which include singers.* The episcopal order has other distinctions, Metropolitan, Archbishop, and Bishop. The two first titles are not attached to any particular see, but depend entirely upon the will of the Emperor; they are merely rank, with a very little addition of power, as every Bishop is independent in his own diocese. The Clergy are divided into regular and secular. The former are of the monastic order, the latter are of the parochial ministers. The secular Clergy are called *papas* (fathers), and their highest dignity is that of proto-papa; that is the first priest in a great Church where there are several of the same order. They are allowed to marry once, but never a second time, under pain of being compelled to quit their holy profession.

For the Churchman's Magazine.

ON RENOVATION AND THE NECESSITY OF IT.

A Sermon. By the Rev. JOHN KEWLEY, M. D. Rector of Christ Church, Middletown, (Conn.)

Ephesians iv. 23.—*And be renewed in the spirit of your mind.*

THE Apostle St. Paul begins his Epistle to the Ephesian Christians by reminding them of the blessing which God had

* The two last are of Ecclesiastical, and not of Divine or Apostolical institution. *Edit.*

bestowed upon them in calling them to the Christian faith, and incorporating them into the mystical body of his beloved Son, the Church, to which alone the covenanted promises of grace, mercy, and salvation are made. He addresses them in their collective capacity, and in that character styles them all Saints; because they were all of them called to one and the same holy calling; and because, by their Christian profession they were partakers of one, and the same holy faith and hope of obtaining the happy and glorious end of that their Christian calling.

The Ephesians had, heretofore, been idolaters; they had not enjoyed the advantages of a divine revelation, nor had any covenanted blessings been promised to them as to the Jews. The Apostle, however, judged it expedient to inform them, that from the beginning, it was the design of God to break down the wall of partition between Jews and Gentiles, and to gather together, into one fold, those of every nation who should believe in Christ. He tells them that though the Jews were, heretofore, the peculiarly chosen and elect of God, yet that now, they themselves were admitted to the like honour and advantage, while those of the Jews, who believed not, were excluded from the benefit. Yet, lest their being called to be God's people should excite in them spiritual pride, he declares, in most express terms, that they were thus called, not from any regard to their prior righteousness, which could deserve or procure so great a donation, but purely from God's free grace in Christ Jesus, and agreeably to that plan of his divine wisdom which, from the beginning, he had formed for the redemption of mankind. Hence, it is evident, that the election mentioned in the first chapter of the epistle refers only to their being freely chosen or elected, without any prior merit on their parts, to the peculiar benefits and advantages of the Christian religion. This election, he informs them, required them to be diligent in all the duties of this their Christian calling.

From the earnest admonitions which then follow in this epistle it is plain, that notwithstanding their calling and election, they might still live according to their former heathenish habits; and, therefore, he exhorts them to take to themselves the whole armour of God, that they might be able to stand in the evil day, and having done all, to stand. Now, all this plainly supposes that they had still enemies with whom they would have to en-

gage, and by whom, it was possible, they might be overcome and ruined for ever, if they exerted not the grace and strength to be derived from their Christian calling and election. It also evidently shows that unless their Christian faith produced in them the Christian life, they could never obtain the end of their calling; for, saith the Apostle, "This ye know, that no whoremonger, nor unclean person, nor covetous man, that is, an idolater, hath any inheritance in the kingdom of Christ and God." "Let no man" then, continues the Apostle, "deceive you," that is, into the commission of these things, "with vain words, for because of these things the wrath of God cometh upon the children of disobedience;" and, therefore, as may be inferred, would also certainly come upon them, if they practised such wickedness.

The plain design, therefore, of this Epistle, is to inform the Ephesian Christians of the nature of their calling and election to enjoy the benefit of the Christian covenant; to convince them that by this election they were bound to the performance of certain duties; that if they performed not these duties, they would incur the wrath which cometh on the children of disobedience, and forfeit all the advantages they otherwise might obtain from the gracious privileges with which they were invested; that it was not any prior righteousness which God beheld in them more than in the Jews and other Gentiles which caused him to bring them into this covenanted state of salvation, but that it was solely of his grace through faith, and that, not of themselves, but the gift of God; not by works of righteousness which they had previously wrought, lest they should boast of having deserved this favour, but according to the plan of divine grace and mercy which God had established, and in which he had resolved no more to confine his peculiar and covenanted blessings to the Jews, but to call even the Gentiles, who heretofore were as aliens from the covenant of promise, to all the blessings of the Gospel dispensation.

The Apostle, therefore, is to be considered as addressing a Church, or body of Christians, collectively, whom he styles *Sainte*, called, elected, predestinated. He thus addresses them, because they were called to an holy calling, elected to enjoy the blessings of the Christian covenant, and had been predestinated to this calling, and to the enjoyment of these blessings, according to the plan of divine wisdom for the redemption of mankind,

from the beginning. All this, therefore, respects only their present standing as members of the Church of Christ, and their adoption and reception into the covenant of promise, and not to any eternal decrees relating to the final state of individuals. The final and eternal advantages to be derived by the Ephesian Christians, from their calling, election, and predestination, was made to depend on their improvement of these advantages, and on their actual obedience and fulfilment of the duties imposed upon them. They had still to use "all diligence to make their calling and election sure." They had, in fine, notwithstanding all these advantages, still to work out their own salvation with fear and trembling: and for their encouragement they had the gracious aid of that Almighty Being whereon to rely, who had been pleased to call and incline them to accept and embrace the hope of salvation as it was set before them in Christ Jesus; and who also had promised to them in the right use of the means of grace by him appointed, to confer grace upon them to enable them to do those things which of his own good will and pleasure he required at their hands.

In the same light are all Christians taken collectively to be viewed; for they are all, in the sense of the Apostle, Saints, called, elected, and predestinated. All may improve these great advantages conferred on them by the good will and pleasure of God; but in order to this they must obey the laws of Christ, follow after holiness, use diligence, work the works which God requires, and use all the means he hath appointed in order to obtain grace to enable them in all things to act according to his will.

In this state, my brethren, all ye whom I now address are to be considered. Ye, as Christians, in your collective capacity, enjoy all the advantages which the Ephesian Christians enjoyed; but, at the same time, ye must remember that these advantages will but serve to increase your condemnation, unless, as individuals, ye act as becometh your high calling, election and predestination; for be ye assured, it is only he whose Christian faith is made perfect by his Christian life, and who perseveres therein to the end of his days, who shall finally make his calling and election sure, and obtain the happy end thereof, even the eternal salvation of his soul,

All the duties, therefore, which the Apostle declares to be incumbent on the Ephesian Christians, are also incumbent on us. Many of these are specified in the chapter from whence the text is taken; and I have chosen one of the most important as a subject of consideration on the present occasion; one, which in a manner includes all other duties, "Be renewed in the spirit of your mind."

The Apostle introduces this instruction by reminding them of the state in which they were as Heathens, and of the life which they had led before they were brought into a covenanted state of salvation through Christ. He shows them that all their former doings were totally inconsistent with their present state, and in contradiction to the precepts of Christianity which had been taught them. He informs them that all those evil practices and dispositions in which they formerly indulged must be renounced and abandoned, and that they must be "renewed in the spirit of their mind."

That this renovation is necessary for us, as well as it was for them, is a doctrine which I shall endeavour to establish in the present discourse; and, in pursuance of this design, I shall first show in what renovation chiefly consists, and, secondly, point out the necessity of it.

1. Let us consider in what the renovation in the spirit of our minds chiefly consists.

There are many Christians, and among them several writers of note, who use the terms *regeneration* and *renovation* indiscriminately, as if they both were of the same signification. Several of these writers, we may presume, would never have spoken so loosely, had they been aware of the abuses which have in these present times been made of their writings on the subjects of regeneration and renovation.

Indeed, the indiscriminate use of these terms appears to me to be neither consistent with scripture, nor with the sense of our Church, expressed in her Liturgy, nor with the sentiments of the first Christians, nor, indeed, with the nature of the acts to which the terms are applied.

The indiscriminate use of the terms regeneration and renovation, appear to be inconsistent with scripture: because the Apostle evidently makes a distinction between them, saying, "that God by his mercy saves us, by the washing of regenera-

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tion, and by the renewing of the Holy Ghost;" in which passage, the former expression has, in all ages of the Church till within late years, been universally understood to refer to baptism the beginning of our life, as the adopted children of God in Christ; the first entrance into the spiritual and covenanted state of salvation, as members of that mystical body, whereof Jesus Christ is the living head; and the latter, to that change in the heart and life of man, which is effected by the gracious operations of the Holy Spirit, whereby the inward man is renewed, as the same Apostle elsewhere expresses himself, "day by day." This explanation appears to be in exact conformity with the exhortations of the Apostles, who, in addressing themselves to those who were not as yet within the pale of the Christian covenant, enforced upon them repentance, conversion, and baptism; but on those who had already embraced Christianity, they enforced the necessity of a renewal of the mind, and a conscientious observance of all the duties of the Christian life, speaking of them as "begotten again unto a lively hope," as saints, called, elected and predestinated. Nor is the indiscriminate use of the terms regeneration and renovation without its evils; since it has caused many to esteem the holy sacrament of baptism as a matter of little or no importance, or as a mere ceremony of initiation into the outward and visible society of Christians. By this means that holy ordinance is deprived of its sacramental character, and reduced to no higher a rank in the Christian religion, than an act of entrance into the Church, as into any other society; or, than the enrollment of a person's name in the register book of a particular Church. Such sentiments must surely be derogatory to the character of its divine institutor, and to the divinely appointed administrators of the sacraments, who are styled, in Holy Scripture, the "ambassadors of God," and the "stewards and dispensers of his divine mysteries."

The liturgy of our own Church, which is conformable to Holy Scripture, and to the most ancient and pure liturgies, both in language and doctrine, evidently sets forth a distinction between regeneration and renovation. Thus in her collect for Christmas day, she prays, that her children being already "*regenerate* and made God's children by adoption and grace, may daily be *renewed* by the Holy Spirit." And, that by the term regenera-

tion, she means that change which takes place, when man by holy baptism is translated from a mere natural and uncovenanted state, into a covenanted state of salvation through Christ, is plain from several passages in her prescribed office of baptism. Thus in the preparatory prayers, she beseeches God to give his Holy Spirit to the person or infant about to be baptized, that he may be born again, and be made an heir of everlasting salvation. But no sooner has the sacramental act been performed by the authorised minister, than, with firm reliance on the truth of God, who cannot fail to perform what he hath promised, she returns thanks unto him, for having been pleased thus far to regenerate the person baptized with his Holy Spirit;* to receive him for his own child, by this solemn act of adoption, and to incorporate him by this holy sacrament into the mystical body of his Son, the Church. That she does not esteem this, however, as superseding the necessity of renovation, or as being the same thing with it, is plain from her continuing to pray that the baptized person may "crucify the old man, and utterly abolish the whole body of sin, and that as he is now made partaker of the death of Christ, he may also be partaker of his resurrection." And in the concluding address to the baptized person or his sponsors, she declares it to be the duty of all baptized persons, "to die unto sin, and to rise again unto righteousness, continually mortifying all evil and corrupt affections, and daily proceeding in all virtue and godliness of living."

(To be concluded in our next.)

* It is not understood that God does by any miracle at that time illuminate or convert the mind of the person baptized, but that he does by his Spirit at that time seal and apply to the person thus dedicated to him, the promises of the covenant of which he is capable, viz. adoption, pardon of sin, translation from the state of nature to that of grace, &c. On which account, the person is said to be regenerated of the (or, by the) Spirit. And for original sin, or the corruption of nature, it is believed that God by his covenant, does abolish the guilt of it, receive the person to his mercy in Christ, and consign to him by promise, such grace as shall afterwards, by the right use of the appointed means, be sufficient to keep it under, but not wholly to extirpate it in this life. It is left as the subject of trial, and of a continual Christian warfare. See *Wall on Infant Baptism, P. i. p. 208.*

An Act of Confession for having violated the Vows of Baptism.

[From Bishop Kenn's Exposition of the Church Catechism.]

O LORD God, with shame, and sorrow, and confusion of face, I confess and acknowledge thy infinite mercy and goodness to me, my infinite vileness and ingratitude to thee!

Thou, Lord, infinitely good and gracious, wast pleased, out of thy own free mercy, first to love me, to excite me to love again: Glory be to thee.

Thou, Lord, didst vouchsafe, of a miserable sinner, to make me a member of my Saviour, thy own child, and an heir of heaven: Glory be to thee.

I, infinitely wicked and unworthy, have despised, and rejected, and forfeited all the inestimable blessings to which I was entitled by my baptism: Lord, have mercy upon me.

Woe is me, wretch that I am! I have cut myself off by my sins, from being a true *member of Christ's* mystical body, and from all the gracious influences I might have derived from my union to him: Lord, have mercy upon me.

Woe is me, wretch that I am! I have by my numerous provocations, lost that Holy Spirit of adoption, whereby I might become thy *child*, O God, and call thee Father; and am become a child of wrath! Lord, have mercy upon me.

Woe is me, wretch that I am! I have, by my own wilful impiety, disclaimed my being an *inheritor of the kingdom of heaven*; and am become an heir to the kingdom of darkness: Lord, have mercy upon me.

Woe is me! I have easily yielded to the temptations of satan, and have wrought the *works of my father the devil*: Lord, have mercy upon me.

Woe is me! I have greedily coveted and pursued the

pomp and vanity of this wicked world: Lord, have mercy upon me.

Woe is me! I have often indulged the *sinful lusts of the flesh*: Lord, have mercy upon me.

Woe is me! I have loved all things which thou Lord hatest, and am myself become odious in thy sight: Lord, have mercy upon me.

Woe is me! I have neither believed in thee, O my God, nor obeyed thee, nor loved thee, as I ought, and as I solemnly vowed I would: Lord, have mercy upon me.

O Lord God, most gracious and reconcileable, pity and pardon me.

I lament, O Lord God, my detestable impiety, for having so long, and so often, and so obstinately offended thee.

In the bitterness of my soul, O Father of mercy, I bewail and abhor my unworthiness, and the hardness of my heart, that has *despised the riches of thy goodness, and forbearance, and long-suffering, which should have led me to repentance.*^a

O Lord God, whatever thou deniest me, deny me not *a broken and a contrite heart.*^b

O that my head were waters, and my eyes fountains of tears,^c that I might weep much, and *love much,*^d having much to be forgiven!

Lord, hear me, help me, save me, for thy own gracious promise sake, for thy own tender mercies sake, for the merits and sufferings of *Jesus* thy beloved, in whom thou hast made penitents accepted. *Amen. Amen.*

Renewal of our Baptismal Vows.

I have sinned, O Lord God, I have sinned, and done evil in thy sight; but I repent, I turn to thee.

I confess, and forsake my wickedness, and am sorry for my sins.^e

^a Rom. ii. 4.

^d Luke vii. 47.

^b Psalm li. 17.

^c Psalm xxviii. 18.

^e Jer. iv. 1.

It grieves me, O most amiable goodness, it grieves me, that ever I offended thee.

With all my heart, O my God, do I now renew the sacred vow, which, alas! alas! I have so often violated.

O Lord God, I do, for the future, *renounce the devil*, that arch-rebel against thee, with all his apostate angels.

I renounce all his worship,^f all his impious suggestions,^g delusions,^h and temptations, for which he is called the *tempter*,ⁱ and all the ways of consulting him, which ungodly men have taken.^k

I renounce *all his works*, all those sins of the spirit, all pride,^l and malice,^m and envy; all treacheryⁿ and lying, revenge, and cruelty; all tempting others to sin, hatred to holiness^o and apostacy,^p which are his daily practice, and are truly diabolical.

I utterly renounce, O Lord God, *the pomps and vanity of this wicked world*; all covetous desires of honour, riches and pleasure,^q all sinful excesses in things lawful.^r

I renounce, Lord, all evil^s customs, all evil companions;^t all that is vain or wicked^u in the world, all that *friendship with the world, which is enmity with thee*,^v all things that may alienate my heart from thee.

I renounce, O Lord God, all worldly comforts and possessions, all my natural relations, and my own life,^w whenever they stand in competition with my duty to thee.

I utterly renounce, O Lord God, *all the sinful lusts of the flesh*, all the inordinate desires of my own corrupt nature, of my own *carnal mind, which is enmity with thee*.^x

I renounce, Lord, all *fleshly lusts, which war against thee*,^y and against my own *soul*; all sloth, and idleness,

f 1 Cor. x. 20. Eph. ii. 2, 12. g John xiii. 2. h 2 Cor. iv. 4.
i Mat. iv. 3. k Acts xix. 19. l 1 Tim. iii. 6. m John viii. 44.
n John vi. 70. o Acts xiii. 10. p Jude 6. q Titus ii. 12.
r 1 Cor. vii. 30, 31. s Rom. xii. 2. t Prov. i. 10. 1 Cor. xv. 33.
u John xvii. 15. 1 John v. 19. v James iv. 4. w Luke xiv. 26.
x Rom. vii. 18, 25. viii. 7. y 1 Pet. ii. 11. 1 John ii. 15. Gal. v. 19.

and intemperance; all lasciviousness; all *filthiness of flesh and spirit*,^z which render us unclean in thy sight.

O Lord God, I utterly renounce all things that may any way displease thee; from them all, let it be thy good pleasure to deliver me.

I know, Lord, that sin is the utmost abomination to thy purity,^a the most audacious outrage to thy adorable Majesty, the perfect contradiction to thy Deity, and therefore I utterly renounce and abhor it.

I know, Lord, that sin exposes us to all the phials of thy wrath, and to vengeance eternal; I know it sets the sinner at the extremest distance, and opposition, and defiance to thee; and therefore I utterly renounce and abhor it.

I know, Lord, I cannot *love* thee,^b but I must *hate evil*; and therefore I renounce and detest it.

Turn thou me,^c O Lord God, and so shall I be turned.

Turn, O Lord, the whole stream of my affections, from sensual love to the love of thee.

O my God, let thy heavenly love be the constant bias of my soul! O may it be the natural spring and weight of my heart, that it may always move towards thee!

Thy love, O my God, shall hereafter be the sole rule and guide of my life; I will love thee, and love whatever thou lovest, and hate whatever thou hatest; *I will believe all the articles of the Christian faith, and I will keep thy holy will and commandments, and walk in the same all the days of my life.*

All this, O my God, I own myself bound to believe and do; and though of myself I am impotent to all good,^d yet by thy help^e I will perform it; and I heartily thank thee, O heavenly Father,^f who, out of mere compassion to my soul, hast called me to this state of salvation, through Jesus Christ our Lord.

Glory be to thee, O Lord, who hast indulged me this

^z 2 Cor. vii. 1.

^a Prov. xv. 9.

^b Psalm xcvii. 10.

^c Jer. xxxi. 18.

^d 2 Cor. iii. 4.

John xv. 5.

^e Phil. iv. 13.

^f Eph. i. 3. 1 Pet. i. 3.

opportunity of repentance; glory be to thee, who hast wrought in me this will, to renew my baptismal vow.

O my God, I humbly, I earnestly *pray unto thee to give me continual supplies of thy grace, that I may continue in thy love unto my life's end, that, being faithful to death, I may receive the crown of life.*^g

O Lord God, I have sworn,^h and I will perform it, that I will keep thy righteous judgments.

My heart is empty and disengaged, and longs for thee; my heart is entirely devoted to thee: enter, O my God; possess it with thy gracious presence, and fill it with thy love.

Lord, for thy tender mercies sake, restore me to thy favour; to all the graces and privileges of my Baptism, of which I have been spoiled by my sins.

Lord, make me a *living* member of thy Church, the mystical body of thy Son.ⁱ

O my God, unite me inseparably to *Christ my head*,^k and from thence let his gracious influences be ever streaming into my soul.^l

Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son: But I return with the prodigal^m—O let thy paternal bowels yearn on me, and graciously receive me.

Lord, send thy *spirit of adoption*ⁿ into my heart, to instil true filial affections, that I may again be owned by thee for thy *child*, and call thee Father, and share in the blessings of thy children, and at last become an *inheritor of the kingdom of heaven.*^o

O heavenly Father, accept my imperfect repentance, compassionate my infirmities, forgive my wickedness, purify my uncleanness, strengthen my weakness, fix my unstableness, and let thy love ever rule in my heart, through the merits, and sufferings, and love of the Son of thy love, in whom thou art always infinitely pleased.

Amen.^p

^g Rev. ii. 10. ^h Ps. exix. 106. ⁱ 1 Cor. xii. 13, 27. ^k Eph. i. 23. ^l Ep. iv. 15. Col. ii. 19.
^m Luke xv. 18. ⁿ Gal. iii. 26, 27. ^o Rom. viii. 16, 17. ^p Mat. iii. 17.

For the Churchman's Magazine.

*Original Correspondence between some of the most eminent Clergy of the Church of England, and the Rev. Dr. Samuel Johnson, first President of Kings (now Columbia) College.**
(The letters will be published in chronological order.)

From Dr. Zachary Grey, to the Rev. Mr. Johnson, Stratford, Connecticut.

[Dr. Grey is well known for his answer to Neale's History of the Puritans, and his edition of Hudibras.]

DEAR SIR,

Cambridge, June 20, 1724.

I HAD the favour of your's enclosed in one from good Dr. Cutler; which gave me the pleasure of hearing of your health, and your success in the place where providence has placed you, for the service of Christianity in general, and the Church of England in particular. I am sorry to hear of the prosecution of Mr. Checkly for the publication of Lesley against the Deists, which is one of the prettiest books in its kind that has yet appeared in the English tongue. It looks as if the ——— had not only a spite at Episcopacy, but the Christian religion itself, by discouraging whatsoever tends towards the beating down deism and infidelity. I am sorry that the distance of a thousand leagues should discourage those well-disposed young gentlemen you speak of. The service they might do, if Episcopally ordained, one would hope, would make them surmount all such difficulties and ruinous hazards for the service of the purest branch of the Christian Church this day upon earth. We have little news here worth the sending so far as New-England. That part of our public building of which you saw the foundation is very near finished, and exceeds in beauty every thing in the two Universities (King's College Chapel excepted). There is a foundation of one side of a

* A life of Dr. Johnson, by Dr. Chandler, was published a few years since by T. & J. Swords. It contains much interesting information on the state of literature and religion in Connecticut and New-York before the American revolution, and of the rise of Yale and Kings (now Columbia) Colleges. Several letters from Bishop Berkley, Archbishop Secker, Bishop Sherlock, and others, are inserted in that work.

new college laid at King's, which, though it will not come up to the beauty and magnificence of the Chapel, yet will be finer than any college we have in the town. Learning proceeds here by small paces; there is little published since you left us worth mentioning. There is a beautiful edition of *Cotelerius Patres Apostoli*: published in Holland by Le Clerk, with additions, price three pounds; and at Geneva Cave's *Historia Literaria*, in one volume, and Usher's *Annals*, in one volume, price 30 shillings each. Dr. Bently is again restored to his degrees and professor's chair, but has laid aside his design of publishing a new edition of the Greek Testament, and, instead of that, is upon one or two of the classicks, Terence and Lucan. He has sent out a specimen of the first, but it is probable that it may be some years before it is published, for he is a very great blusterer. What occasioned his printing a specimen was this—Dr. Hare, the Dean of Worcester, has published Terence, in which now and then he has a stricture upon this great man. Bently (though the book is a very valuable one, and the author a much greater critick than himself) speaks of it with all imaginable contempt, as he does of all the world besides, and says he will speedily publish an edition which shall spoil the sale of Dr. Hare's. But I much fear he will not be able to perform what he promises, for great braggers are usually but small performers. He has come up twice in the divinity chair since he was restored to his professorship. But such wretched performance I never heard before in that place. Honest and good Mr. Professor D—— is much at your service, and owns himself in your debt a letter, but will speak for himself. We talk much of the King of Prussia coming over into England, and of his coming to Cambridge: And great interest is making for degrees, which are usually conferred upon such occasions. But I hear the gentlemen who are laying in an interest will be balked, and be forced to take their degrees in the regular way.

I have sent you a scribble, to give you a short penance, when you have leisure from things of much more value. I question not but I have tired you long before this with my impertinence. All here are much at your service; but, I assure you, no one is more than, dear Sir,

Your most affectionate friend,

and most obliged humble servant,

ZACH. GREY.

*From Dr. J. Berriman, London, to the Rev. Mr. Johnson, at
Stratford, Connecticut.*

*[Dr. Berriman published sermons preached at Lady Moyers'
lectures, dissertations, and occasional sermons.]*

DEAR SIR,

I Received yours of October last, and cannot let slip the present opportunity of writing, though I have little time to write in, and less business to write about.

I am glad you continue to remember me among your other friends in these parts, though you are so far removed from us: you may assure yourself nothing will ever blot you out of my remembrance, and as I shall always find a peculiar pleasure in reading your letters, so I shall be diligent in answering you, if it will give you any satisfaction.

It is with regret I hear of the difficulties Dr. Cutler labours under, and the hard usage Mr. Checkly has met with; may it please God to make it all turn to the benefit of yours, and of the whole Church in general, and I beseech him to succeed your labours, and to send more labourers into your harvest. A very pious Dean* in Ireland, is quitting his preferment there, to go and settle in the Bermuda Islands, where he proposes to erect a College—to bring up the natives of America to do the office of Missionaries, &c. Several friends of his go with him upon this expedition.

We hear of two Nonjuring Bishops (Dr. Welton for one) who are gone into America; and, it is said, the Bishop of London will send one or more of a different stamp as an antidote against them. God Almighty prevent the bad effects of the one, and, in his due time, accomplish the other, and furnish you with a plentiful supply for all your wants.

The good Bishop of Man† continues to be persecuted by those stiff-necked rulers that have given him so much disturbance. The Deputy-Governor lately put a man into a captain's commission who was under the censure of the Church, on pur-

* Dean, afterwards Bishop Berkley.

† Bishop Wilson.

pose to affront and provoke the Bishop, and throw contempt upon his authority, pretending the Bishop has nothing to do with military men. It is hoped and expected the insults he daily meets with will occasion some good law to be made to curb the exorbitant and almost independent power of the King of Man.

Dr. Waddington is made Bishop of Chichester, Dr. Claver-
ing of Landaff, Dr. Bradshaw of Bristol, &c. * * *

* * * Lord Chancellor is turned out of office, and
fallen into great disgrace.

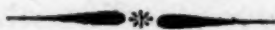
I am,

Your very affectionate

Friend and servant,

February 17, 1724-5.

J. BERRIMAN.



*Letter from EDMUND GIBSON, Bishop of London, to the Rev.
Mr. JOHNSON, Stratford.*

[Bishop Gibson edited several learned works, and published several of his own, chiefly on practical divinity. He was a very learned and active Bishop; firm and constant in his attention to the duties of his office; and zealous in his exertions for the interests of the Church of England, and of Christianity in general.]

Fulham, June 23, 1725.

GOOD SIR,

I AM very glad that you are settled at Stratford, because I believe you are capable of doing much good there and in that neighbourhood, and that you are sincerely desirous to do it. I pray God bless you in your pious endeavours for the good of religion, and give you strength and health to go through the work. The society are ready and willing to do all they can in furnishing the people of the plantations with pastors, but they find themselves under difficulties in their revenue, and must be

content to go on as their annual income and occasional benefactions will bear.

There is nothing that I desire more, nor that I would be at greater pains to compass, than the sending Bishops for the plantations. I have drawn a scheme of that whole affair, and am doing all I can to carry it into execution; but it is a great work, and such as will meet with opposition from several quarters; besides the difficulty of finding the maintenance. Upon all which accounts, we must be content to go on at a slow pace, and gain ground by degrees, and be ready to lay hold on such favourable opportunities as happen from time to time. And I am not without hope, that by the blessing of God, and patience and assiduity on our part, the work may at last be effected.

The case of the Independents obliging the Church people to contribute to their teachers, has been before the society, and the account that Gov. Shute gave us of it was this: That the way of Independent ministers settling themselves in particular towns, is by contract with the people, who severally engage under their hands to allow them so much, as long as they shall continue ministers there; and that the only demand made by the Independents upon those who have since come over to our Church, is the making good their own subscriptions, which they conceive to be in the nature of a *contract*, and such as they cannot in law or equity be discharged from, by separating from the Independent congregations. This is the substance of what Gov. Shute told us; and, if this be the case in Connecticut also, it makes a great alteration. And the society were so sensible of this, that they directed a letter to be written to the person who complained, to know whether the thing was as the Governor had related it; and if it was, to expostulate with him for not stating it accordingly. I take it for granted, the state of the case with you is otherwise; but I shall be glad to hear from you exactly how it is, and then I will do you what service I can.

* * * * *

Letter from Bishop Gibson to the Rev. Mr. Johnson.

GOOD SIR,

Fulham, June 23, 1726.

I AM now satisfied that the representation which I had at first concerning the subscriptions for maintenance of the Independent ministry was a mistake, and that the right they claim to make the members of our Church contributory rests with the laws of the country, and the notion of their being an *established* Church. The Attorney and Attorney-General here have declared that they find not any Church at all *established* in New-England; and as to the laws founded upon that supposition, I shall take care to represent the hardships of them where it is proper, as soon as Governor Shute has finished his affairs, and is ready to receive his instructions, in order to return to New-England. I thank you for the printed charter and written acts, and shall make the best use of them that I can, by satisfying myself and others how far the laws can be warranted by the charter.

I am glad that your people are so far come into a disposition to make those of Naragansett easy, as to be willing to *divide* the things that were removed; and if I find that after all the light that can possibly be got from Gen. Nicolson and others we cannot come at any certainty, there will be no way to put an end to the dispute but a fair division.

I commend you and your people to the mercy of God, and remain,

Sir,

Your assured friend and brother,

EDMUND LONDON.

(To be continued.)

[A correct understanding of the points in dispute between the Calvinists and Arminians is of great importance. These points are intimately connected with every part of the gospel scheme. Thus, with respect to the fundamental doctrine of original sin; while the Arminians maintain that it consists in the

propensity of man to evil in consequence of the fall of Adam; the Calvinists go further, and insist that all men are obnoxious to eternal perdition for Adam's sin; that in their present fallen condition, all their thoughts and actions are sinful; and that only a determinate number are rescued from this awful state by a predestinating decree. While some Arminians maintain, and others are willing to admit as an human speculation, the predestination of individuals to eternal life, founded on God's foreknowledge of the use which they would make of the grace given; the Calvinists assert that this predestination is absolute, that it is wholly independent of foreseen faith, good works or any other thing in the elect; that the rest of mankind are passed by; left obnoxious to eternal perdition for Adam's sin; or in other words, as is expressly asserted by some Calvinists, reprobated; ordained to perdition. With respect also to the fundamental doctrine of redemption—while the Arminians maintain that all men are redeemed, are put into a salvable state by the atonement of Christ; the Calvinists assert that he made atonement only for the elect. While the Arminians maintain that grace is given to all men for the purpose of working out their salvation, but that this grace may be resisted; the Calvinists assert that it is given only to the elect, and works in them irresistibly and efficaciously. And, finally, while the Arminians maintain, the Calvinists deny the possibility of finally falling from grace.

Incorporated as these Calvinistic tenets are with every part of the confessions of faith of the Presbyterian churches, and some other religious denominations; and maintained, as they constantly are from the pulpit and the press, it is of the utmost importance to ascertain how far they are supported by Scripture, the only source and standard of Christian faith. This is the object of the following disquisition, which we earnestly recommend to the attentive perusal of our readers. The distinguished station of its writer in the Church, and the importance of the subjects which it discusses, lead the Editor to esteem the Magazine honoured by being made the vehicle of its publication. Let not our readers be alarmed by the sound of "controversy." The subject is discussed with the utmost moderation, and freedom from every sentiment or expression that can excite any of the angry passions. In the

"Introduction," an able view is given of the rise of Calvinism; of the changes in the reasoning by which it is supported; and of its incorporation in modern times with the doctrine of philosophical necessity.]

*A Comparison of the Controversy between the Calvinists and the Arminians, with the rest of Holy Scripture.**

Introduction.

THE author, wishing to give an early insight of his design, begins with the intimation, that it will be, principally, to prove what he believes to be the errors of the Calvinistic system; while yet, the opinions which he is about to oppose to them will not be built on the Arminian foundation. He conceives of the peculiarities of Calvinism, that they are human inventions; introduced, at no very early period, into Christian theology. The objects which he proposes to keep in view, throughout the succeeding investigation of passages of Scripture, are the following.

In regard to the first link in the chain—predestination, as applied by Calvinists to individual persons and their condition in another life; it is conceived to be a subject on which the Scriptures are silent. If this be correct, it must be evident, that both the parties have acted under an error. The Calvinist thinks, that the glory of the sovereignty of God cannot be supported, otherwise than by the opinion, that he foreordained some of the human race to everlasting happiness and others of them to everlasting misery, without reference to any good to be done by them respectively; and even that he called them into existence, for the very purpose of illustrating his mercy and his justice, in these opposite ends appointed to them. On the contrary the Arminian, offended by what he thinks an impeachment of the divine benevolence and justice, supposes that he avoids the difficulty, by founding predestination on prescience: So that, according to him, the different allotments are predicated on the foreseen uses of a liberty to be bestowed on all. Whether the position of a predestination founded on prescience be true

* This title refers to a preceding comparison of the same subject with the Epistle to the Romans.

or otherwise, considered as matter of human speculation, the author does not inquire. But he proposes to show, that a preceding eternity itself being beyond the grasp of the human understanding; the Scriptures, harmonizing with this property of our being, have left all that concerns our destination from eternity, under the dark veil behind which the subject itself lies hid. Or in other words, there is nothing declared to us, that applies at all to God's eternal decree concerning the everlasting condition, either happy or miserable, of his creatures. If this be fact, it follows, that what is affirmed by the Calvinists on the one hand or by the Arminians on the other, whether there be truth or falsehood in either of them, is not Christian doctrine, but metaphysical speculation.

Another position to be maintained, in the progress of the inquiry, is, that the doctrine of absolute and unconditional predestination, being laid down, as scriptural, there followed of course from it all the other peculiarities of Calvinism; which were indeed called for, in order to render the system consistent and complete. It is not intended to say any thing in this place, to the merits of the question; any further, than is necessary to the unfolding of the idea adopted and to be pursued. The introduction of the doctrine of predestination, in what is now called the Calvinistic sense, is here supposed to have been with a view to the aid which it was thought to afford, in the argument against the errors of the Pelagians. It was however perceived, that the doctrine would seem to militate against an opinion universally entertained; and for the contradicting of which the minds of men were not prepared; that for God to condemn an innocent creature to everlasting torments, was inconsistent with our ideas of his attributes. To him who is now writing, this seems no more contrary to the first principles of reason, and no more difficult to be resolved into sovereign will, than the saying that God decreed the state, although to be accomplished through the medium of guilt decreed also, and not to be avoided. The latter, however, was accepted; while the other would have been refused. And hence there arose the necessity of devising the expedient of the imputation of Adam's sin, as the only mean by which the final result could have been brought about. From the same source flowed the doctrine of a grace irresistibly saving to some, and

not possible to be improved by others; which was nothing else than the exertion of omnipotence, in the only way in which the decree could have been carried into effect. These doctrines, were not introduced into the Church at the same time. Those of predestination and irresistible grace appeared in the beginning of the fifth century; and were afterwards much cultivated in curious reasonings and distinctions; especially by the schoolmen and the monks; still in connection with an opinion very ill suited to the system; that of the possibility of falling from grace given. It was reserved for Calvinism, to discover the inconsistency; and by establishing the final perseverance of the Saints, to exhibit a connected chain of doctrine. But although the introducing of this comparatively modern doctrine is here ascribed to Calvinism; and although it is one of the five points which have been long considered as characteristic of the followers of Calvin; yet it does not appear to have been taught by the reformer himself. On the contrary, as was shown in the first part, but as it may be proper to repeat here in substance after having spoken (book ii. chap. v. sec. 3) of some elected and of others passed by, he says—it is owing to this, that some persevere while others fall: Perseverance itself being the gift of God; which he bestows, not on all, but as seems good to him.

Although there is here a delineation of one new opinion giving birth to another; and this to a third; and onward, until a theory became complete; yet it is far from being thought, that there was a deliberate design to corrupt the word of God, by matters of human invention and tradition. Far from it, the principal framers of the theory were holy men; who had in view the clearing of the Church of an heresy, by which her peace had been disturbed. But it is an infirmity of the human mind, to be driven by zeal against some particular error, into whatever is the farthest remove from it; which may be error also. And when this happens, the latter will beget its like; until there shall be a family of errors, with the same features and complexion; one or another of which will be met with, in every department of religious disquisition. With this good opinion of the original devisers of the system, there is one equally favourable of many, who have supported it in every succeeding age. It is not here forgotten that there have been

religious men, who, conceiving themselves called to speculations concerning seemingly inconsistent attributes of God, have preferred the view of them which seemed the least in danger of encouraging self-righteousness and self-sufficiency. It is further here acknowledged, that if these are the genuine growth of the opinions on the subjects which are to be given in the present work, in opposition to Calvinism; they show error—deadly error, on their very faces. But if every thing of this sort can be avoided, without resorting to doctrines so shocking as those of Calvinism are here conceived to be to the reason of mankind; the author supposes himself at liberty to treat those doctrines as the imaginations of men, without giving just cause of offence to worthy persons who hold them. Among these, he knows some of whose sincerity he has the highest opinion; and for whose talents also he entertains great respect. If they should be mistaken, as is here supposed, there can be little doubt, that the single error of Calvinistic predestination is the source of their errors on the other points; and if so, they must all be affected by the property of metaphysical speculation, in which the first step was taken.

But the author has a third position, which he wishes to establish in this part of his work. It is, that a theory arising as was affirmed, not in revelation but in metaphysics, has become, long since its origin and in modern times, more metaphysical and less dependent on revelation than before; by an alliance with the more recently invented (or rather revived) doctrine of philosophical necessity. In regard to the two preceding remarks, recourse must be had for evidence, to the body of this department of the work. But as nothing will be there found relative to the matter now affirmed, the author is under the necessity of declaring his sense of it, here in the introduction.

It is not his design, to discuss the merits of the doctrine the last alluded to. Whether it be true or false, is nothing to the present purpose; which is merely to show, that Calvinism has heightened her metaphysical complexion, by having recourse to this doctrine for its assistance. Or, if it be not saying too much in this stage of proposal without proof, she has reclined on the prop thus presented, in failure of support formerly supposed to be sufficiently abounding in the Scriptures.

What is undertaken under this branch of the subject will

have been sufficiently performed, if it should be shown concerning the doctrine of philosophical necessity, that it originated with, and in its progress has been improved, principally by men who were either indifferent or unfriendly to revelation—that, in some important particulars, it is contradictory of the tenets of Calvinism, as held in the beginning—and yet, that modern Calvinism has placed reliance on it for her support.

In regard to the origin of the doctrine, current opinion mentions *Thomas Hobbes* as having given the first hints of it: A name, of which it was not supposed in the age in which he lived, that it would in after times become allied to any thing favourable to piety or to morals.* Some time afterwards, the doctrine found an able advocate in *Anthony Collins*, a known unbeliever in Christianity and zealous to disparage it.† It is of no consequence to the author, to recite the names of all who have laboured in this thorny field of speculation; but he supposes he cannot be mistaken in saying, that none have figured in it more than *Leibnitz* and his successor *Wolffius*. Of these men it is certain, that they made no public profession of Christianity. To all appearance they were Deists, with discretion generally suited to the stations which they filled. In later

* Dr. Priestley, in his correspondence with Dr. Price on the subject here treated of, has given the opinion, that Hobbes, far from having been an Atheist, as is commonly supposed, was a believer in Christianity and a conscientious good man; and he refers, in support of the opinion to the life of Hobbes, in the *Biographica Britannica*.

It is so unwelcome a task to support the contrary opinion concerning any man, that the author does not undertake it: neither is it necessary to his argument. He supposes that few, if any, will deny, that Hobbes has published to the world principles, which strike at the foundations of all religion and morality. How far a man may do this from eccentricity of character, and consistently with a better faith, the author declines considering; as also, on the other hand, whether a man, condemning religion in every shape, may not attend on its instituted ordinances, without violating any principle on which he may be supposed to act; and merely to plead his doing so, as is said of Hobbes; in order to have something to oppose to the charge of Atheism; from which he seems to have apprehended danger to his person. It is enough for the present purpose, that such a reasoner as this singular man should be looked up to as a distinguished champion; and, according to Dr. Priestley, the father of the doctrine in question. This position, however, is not here admitted to be strictly correct: and it is rather believed, that the modern Necessarian scheme is a revival of the ancient doctrine of fate; with the very material difference, indeed, that this binds God as well as men, under its decree; while the other hesitates as to the carrying of its speculations to such an extent, concerning the divine nature. In this point, it is the most reverent; but not, as is here thought, the most consistent.

† To this *Anthony Collins*, Dr. Priestley, in his *Treatise on Philosophical Necessity*, ascribes his conversion to the belief of it, after having been a writer in favour of the opposite system.

times, there has been probably no man whose work on the subject has acquired so much celebrity as that of *Lord Kaimes*: And the infidelity of this eminent scholar is commonly mentioned as a matter not to be disputed.* There would be misconception in supposing it intended to be here affirmed, that the doctrine has been confined to unbelievers in the Scriptures. It is only contended, that its principal projectors and improvers have been of that description: and this, as an introduction to the second particular—the points in which it differs from Calvinism as held formerly; of which the test shall be the sentiments of Calvin himself, in his celebrated work called “*The Institutions of the Christian Religion*.”

This test shall be applied, as it affects man in his innocency, in his fall, and in his renewal.

In his innocency, there must have been, according to the doctrine, a prepollent motive; which produced his fall necessarily, by means of the dependence of every effect on its proper cause. But Calvin thought otherwise: for he says (book ii. chap. iii. sec. 10) “We grant the condition of man yet standing to have been such, that it was in his power to incline to either part” (meaning good or evil). And (book i. chap. xv. sec. 8) “In that integrity man flourished in free will, by which, if he had chosen, he might have obtained eternal life:”—and again—“all the powers of his soul were formed to rectitude; and there subsisted a soundness of mind and a will free to the choice of good.”

* Since writing the above, the author has seen a life of this celebrated man, recently published by Duncan Forbes, Esq. He describes the subject of his work as deeply impressed with sentiments of religion and taking great delight in exercises of devotion: And many evidences of this are given; especially a prayer in the conclusion. Every Christian, who shall read what the biographer has said to this effect, will rejoice for the correct sentiments entertained by Lord Kaimes, concerning the divine Being. At the same time it will be lamented, that a man of such an enlarged capacity and extensive knowledge of the moral history of mankind, should not have perceived, that his sentiments would never have been instilled into his mind, but through the medium of the divine revelation, the authenticity of which we may reasonably suppose to have been rejected by him. That this was the case, appears not only from some matters in his own works, utterly inconsistent with Christianity; but from the silence of himself and of his biographer; wherever the idea, if it had existed, may be expected to have been expressed. This note is inserted, because the author, having through a long course of time, heard Lord Kaimes mentioned as one of the most distinguished Deists of the age, has within these few years heard the fact doubted of, in consequence of respect shown by his Lordship to divine worship, in various ways. There has been manifested by many men a favourable disposition to the religion of their country without any faith in its divine authority; but from contemplating it as a mean of the moral improvement and the political government of mankind.

It would be in vain to allege in this place, that Calvin contemplated freedom as opposed to force : Because, as will appear presently, he thought the distinction, as applied to the present subject, both trivial and dangerous. Besides, his considering of free-will as distinguishing the innocency of man from the circumstances induced by the apostacy, shows beyond all doubt, that he designed to hold up the high endowment in question, as involving the independence of the morality of his conduct on any necessarily predisposing cause. Calvin's idea of the liberty of Adam, as opposed, not to force, but to necessity is clearly unfolded in the eighth section of the sixteenth chapter of his first book ; of which a small part is quoted above.

The very circumstance of the change which has taken place among the Calvinists, in regard to the use of the word free-will, shows their accommodation of their ideas concerning man's state in his apostacy, to the Necessarian scheme. By the loss of free-will, the early Calvinists meant no more, than the subjection of the will to corrupt passion and inordinate desire : And accordingly, there is not in all Calvin's book, a more decided censure than the following, passed by him (book ii. chap. ii. sec. 7) on the name of free-will : The sentence, however, is not translated without the conviction of a failure of justice to the admirable latinity of the original. " Man" (says Calvin) " will be said to be possessed of free-will in this way—not that he has a free choice of good and evil, but that he misbehaves from will and not from force. That is very well indeed. But why distinguish so small a matter by so proud a name ? An admirable liberty this ; that if man is not found to sin, yet he is in such sort a will-slave, as that his will is held in servitude by the fetters of sin ! I hate the strife of words, by which the Church is pestered to no purpose : But I seriously think, that those words are to be avoided ; which have some absurdity in sound ; especially when they are attended by the danger of destructive error. Who is there, I pray, that, when he hears free-will ascribed to man, does not immediately conceive of him as master of his mind and will ? But some one will say, that there will be taken away this danger, if the people are properly admonished of the signification of the word. Not so truly. Since the human character inclines to falsehood, it will sooner suck in error from a word, than truth from a long ha-

range: Of which, we have a more decisive instance than is to be wished in this little word. For the aforesaid interpretation of the ancients being overlooked, almost our whole power, while it is fixed in the definition of a word, is carried away into a ruinous confidence."

Now there can be no occasion to prove, that the word, as descriptive of an attribute of the human mind, has become familiar in Calvinistic systems, since the time of Calvin: and this is so much the case, as to occasion the boast frequently found in them, that there can be no true and rational liberty, detached from their favourite necessity. It is true, that they make a distinction between necessity and force. It is carefully defined, that liberty is ascribed to the will, in contradistinction to the latter only: And this may give the appearance of there being merely a change in the signification appropriated to the word. But this is not the case. For when the old Calvinists spoke of the slavery of the will, they intended this of the subjection in which it was held by sinful passion: And accordingly, their doctrine did not apply, as a thing of course, to matters indifferent to moral good and evil. Not so the iron chain of philosophical necessity; which binds every motion of the will, in the track of a continued series of causes and effects, beginning in the will of God. Accordingly, here is a change in the system, which, if it have no other consequence, has that of leading still further from the strait and high road of scripture, into the crooked and obscure bye-ways of metaphysical subtilty and refinement.

Lastly, in regard to the renewal of human nature, Calvinism held out as accompanying it and in proportion as it is accomplished, the regaining of the freedom which had been lost; than which nothing can be more contrary to the sentiments of the necessarians. That the former part of what is here affirmed is true, may be likewise proved from Calvin; who (book ii. chap. ii. sec. 1) assigns as a reason for denying all power to man in his apostacy, that—"surrounded on all sides by a most miserable necessity, he may be taught to aspire to the good of which he is empty and to the liberty which he has lost." Indeed, this is a necessary consequence of what had been conceded, of freedom in a state of innocency; since as they were

both lost, so it is natural to be supposed, that they will both be regained together.

It will be pertinent to set down in this place, in addition to the authority of Calvin, the determinations of the Synod of Dort, on the particulars which have been stated: From which it will appear, that at the time when the comparative merits of Calvinism and Arminianism were put to issue in that celebrated assembly, the former had not as yet formed the alliance in which it now stands, with a doctrine born and fostered out of the pale of the Christian Church. In the Confession of Faith, received and established by the Synod, it is said* (article 14) "We believe, that God created man out of the dust of the earth; and made and formed him after his own image and likeness; good, righteous and holy, capable in all things to will, agreeably to the will of God." So much for the first of the particulars mentioned: And as to the second, it is said in the same article, after notice of the change undergone in the apostasy—"We reject to all what is repugnant to this, concerning the free-will of man; since man is but a slave to sin, and has nothing of himself, unless it is given him from heaven." In regard to the third particular, it is said in the twelfth canon, under the third and fourth heads, after a declaration of the change of the sinner wrought by grace—"The will thus renewed, is not only actuated and influenced by God, but, in consequence of this influence, becomes itself active." Thus different from the present Necessarian Calvinism was the system established by the very Synod, which was summoned for the purpose of extirpating opposing opinions; and for the guarding against any which might otherwise arise in future.

However inimical both Calvin and the Synod of Dort to the name of free-will, it seems to have been adopted by their followers generally, within half a century after the Synod. For Professor *Turretine* of Geneva, a standard writer of the Calvinistic opinion, not only uses the word and defends it in his system of divinity (locus ix. chap. xli.) but considers the affirmation of its being rejected by those of his persuasion, as a calumny. What he says on the subject is as follows; and must

* The extracts to be here made from the system of the Synod of Dort are taken from the translation in use in the Churches in the United States professing that faith.

be perceived to be in direct contrariety to what had been said on it by Calvin—"Although this name may seem too proud; and although some may on that account have wished it removed from the Church; yet, as it has been so long in use with her, we judge that it may be usefully retained; provided the right sense of it be taught and abuse avoided. Wherefore, it cannot without calumny be urged against us, that we cannot bear either the name of free-will, or the thing itself."

There remains to give evidence of the application of the Necessarian scheme, to what is doubtless thought an improvement of Calvinism, by professed advocates of this system.

It has been said by Dr. *Priestley* (*Doctrine of Philosophical Necessity*, sec. 12) that the first who introduced the supposed improvement was a divine of this country—Mr. *Jonathan Edwards*, formerly President of Princeton College. Whether this be exactly the fact, the author's knowledge of Calvinistic writers may not be sufficiently extensive to determine: But that necessity, in the sense of the philosophers, is the distinguishing feature of President Edwards's celebrated *Treatise on Free-will*, and that the subject is there handled with great ability, will doubtless be acknowledged by all who have perused the book. It is well known and might be made appear, that the principles thus maintained by President Edwards, have had their effect on the Calvinistic writings of this country. He has clearly described the application of his system to the current objections against the Calvinistic system; and his zeal and ingenuity in this line have not failed of their effect.*

In the Church of England, there have been perhaps no divines of late years, who have written so much and so zealously in favour of Calvinism, as Mr. *Toplady* and Dr. *Haweis*; both of whom have considered the Calvinistic scheme as supported by the Necessarian. Mr. *Toplady*, in various places, treats it as the height of impiety and of folly to deny them: And as to Dr. *Haweis*, it is obvious how decided a Necessarian he must

* However considerable the influence of President Edwards's system, it is here supposed that Dr. Witherspoon, one of his successors, was what may be called, in this respect, a Calvinist of the old school. There seems reason to infer this, from some objections brought in his thirteenth lecture on divinity, against the scheme of Leibnitz; which is in evident harmony with that of Edwards. And in his sixteenth lecture, he declares expressly against the metaphysical doctrine of necessity, "of which," says he, "infidels avail themselves, in opposition to all religion."

have been in the circumstance, that, however great St. Austin in the estimation of Calvin, and however great in that of all these reformers and of others since them who have trodden in Calvin's steps, the author here spoken of, in what he calls his impartial history of the Christian Church, does not scruple to say (vol. i. p. 337) that "there is more deep reasoning, solid argument, precision of language and scriptural evidence, in one page of Edwards on Free-will, than in all the voluminous works of Augustin put together.*

Since those gentlemen, there is a writer, who has been thought to have given an able delineation of Calvinism. The writer here alluded to, is the Rev. *J. Pye Smith*, D. D. a dissenting Minister of South-Britain; from whose letter to Mr. Belsham on the subject, there has been lately published in that country, and re-published in the United States, an account of the Calvinistic doctrine. If the writer of this be correctly informed, it has been favourably received by Calvinistic divines; which is a circumstance tending to show the increasing reputation of Calvinism in its more modern dress. Dr. Smith says, that (page 28) "all created existence is a concatenation of subordinate causes and consequences, originating in the will and power of God; constantly supported by him and terminating in the most glorious display of his excellencies." This is precisely philosophical necessity; but there is nothing like it in ancient Calvinism. Dr. Smith seems sensible of this; for he adds soon after in a note, "It is acknowledged, that this view of the subject is different from that which most Calvinistic writers have given. Yet several eminent writers have laid down the fundamental principles at least of this sentiment, and have opened the way to it; particularly Augustin, Theophilus Gale, and a class of German theologians of the school of Leibnitz." As to Austin, it would be difficult to show, in what respects he differs materially from Calvin, who evidently considered himself as treading in his steps. It is remarkable, that Calvin is not mentioned by Dr. Smith, among the few who are noticed as giving their sanction to his own view of Calvinism: And as to looking back

* Dr. Haweis, it seems, like most of the modern Calvinists, was reconciled to the name of free-will, so much reprobated by Calvin. Not so Mr. Toplady, who manifests his dislike to it wherever it comes in his way; and pours out his indignation on the free-willers, as he calls all who are inimical to his favourite theory.

to Austin for the ground work of the Necessarian scheme, there is here doubted the propriety of it. There seems no other coincidence in the two opinions, than what may be found in two roads, which, beginning in different quarters, come in contact at certain points. With the writings of Theophilus Gale, the writer of this is unacquainted. He was certainly a Calvinistic divine, of eminent reputation: And if his works contain the principles of philosophical necessity, Dr. Priestley has been mistaken in mentioning Mr. Edwards, as the first Calvinist who had owned them. Dr. Smith's claim to the countenance of the Leibnitzian school is not to be denied; and his introducing of its authority is to the purpose for which his own is introduced, in the present work. Dr. J. P. Smith does not go into argument on the subject of the controversy; but only professes to give a correct statement of the Calvinistic opinions; in order to guard against what he thinks a mistaken representation of them by Dr. Belsham. It seems inconsistent, that the former, writing with this design, should make the acknowledgment, that *most* Calvinistic writers had given a view of the subject different from his. Dr. Belsham does not fail to avail himself of this concession; and thinks it extraordinary, that he should be publicly attacked for misrepresenting the tenets of Calvinism, by a gentleman, who, in the very act of making the attack, declares his own view of the subject to be different from that of the majority of its advocates. Among these, he might have included Calvin himself; all who thought with him in his day; and afterwards, the whole body of the Synod of Dort. If the standard must be looked for in the junction stated by Dr. Smith to be made with the Leibnitzian scheme; that standard and the confessions of the Calvinistic Churches should be considered henceforth as wide of one another.

At the same time, it is worthy of remark, how coldly Calvinism, in this her new form, is received by her solicited ally—philosophical necessity. Dr. *Priestley*, in his work on the latter subject, is careful to point out the differences between the two. And now, his friend Dr. *Belsham*—a Necessarian also—refuses to know Calvinism, except as contained in public confessions. Not so, indeed, *Lord Kaimes*; as set forth already. But the reason of the difference is discernable. His *Essay on Liberty and Necessity* had subjected him to the

charge of irreligion. Accordingly, he availed himself of the aid of President *Edwards's* book on the will, which came out soon afterwards; and on the ground of the principles therein contained, claimed to be considered as a supporter of the doctrines of the established Church of Scotland.*

When Dr. Priestley said, that President *Edwards* was the first Calvinist who applied the doctrine of philosophical necessity to his system, he probably meant—to any considerable extent. For there could not have been unknown to him Professor *Witsius's* work on the covenants; in which the necessity spoken of is conspicuous. According to this learned and respectable writer, (chap. viii. sec. 13 and following) there were two species of influence operating on Adam; a natural influence, through the medium of second causes, by which the divine being impelled to will and eat; and a moral influence, inducing its being done in an holy manner. The latter influence being withdrawn and the former remaining, Adam fell. On this, the present writer would remark, that he must have been like a body acted on by two forces, one impelling and the other guiding: On the withdrawing of the guiding force, disorder followed. It is evident, that the sentiments of Professor *Witsius* vary from those of Calvin and the Synod of Dort: And the change seems to have been introduced, by the intervention of the philosophical hypothesis in question.

It is useless to mention more names to the present point, when satisfaction may so easily be obtained from many sources, accessible in common life. But there is a note to a passage in *Dr. Mosheim's History*, so much to the purpose, that it ought not to be overlooked. *Mosheim* had spoken of the Arminians (century 17, sec. ii. part ii.) declining as a sect; but of Arminianism, as increasing in the established Church of the Netherlands. But his learned annotator, *Dr. Maclean*, who had the best opportunities of personal information, thinks it proper to remark, that the progress of Arminianism has been there greatly checked, and even that its cause daily declines in Germany and several parts of Switzerland; in consequence of the ascendant which the Leibnitzian and Wolfian philosophy has gained in

* The statement by Dr. J. P. Smith is inserted in the American edition of *Dr. Rees's Cyclopaedia*, under the article Calvinism, as a correct statement of that system.

those countries, and particularly among the Clergy and men of learning. It is foreign to the present purpose to inquire, with what correctness the reasonings deduced from the said philosophy have been applied. It is sufficient, that the armour, thus wielded in defence of what is thought a Christian fortress, was wrought on a foreign anvil: And this is only brought in aid of the considerations intended to prove, that the works defended are of human and not of divine structure.

This leads to another object of the ensuing investigation; and a mere inference from what has been premised: The effect of which will be, if the view to be here taken of the subject should be correct, that there ought to be an exclusion of it from the sphere of Christian theology; and that, if thought of, it should be merely as matter of philosophical research; this too, with the caution which is dictated by reverence of the great Being, concerning whose perfections we thus presume to speculate. We are instructed on the highest authority, that "the secret things belong to the Lord our God; but those things which are revealed belong unto us." Yet there is an infirmity of the mind of man, always tempting him to transgress the bounds prescribed to his understanding; and to dogmatise on subjects, concerning which there are no data to be reasoned from with certainty, and authorizing to conclude with safety. There are evidences of this busy and presumptuous spirit, operating within the bounds of the Christian Church, in the days of the Apostles. St. Paul, in particular, alludes to it in several places; and speaks of it most expressly, when, in his first Epistle to Timothy, vi. 20, he notices "oppositions of science falsely so called;" and when, in his Epistle to the Colossians, ii. 8, he warns them—"beware lest any man spoil you, through philosophy and vain deceit." Far be it from him who is now writing, to insinuate reproach on the use which may be made of any branch of human literature, in defending or in explaining or in illustrating any book of Scripture, or any matter comprehended in it. Instead of this, the opinion is entertained, that, in the counsels of divine wisdom, there was designed to be an aid from literature, for the accomplishing of purposes, which would otherwise have required a perpetuity of miracle. But when the busy wits of men, by processes of philosophical reasoning, or of what is deemed such, land in dogmas not found

in the word of truth ; this is what is here conceived to come under the weight of the censures cited from St. Paul. What though the effect of such reasoning present a supposed rationale, for matters confessedly delivered ; the most that this can justify, is the modestly tendering of it, in contrariety to the pretence of absurdity, or of inconsistency in the sacred oracles. But from the circumstance there can be no plea resulting, to demand submission to human theory.

The last matter to be stated, as the expected result of the ensuing investigation, is, that the anti-Calvinistic opinion, on some points especially interesting to the feelings of mankind in general, are to be declared to them without reserve. Particularly, if individual and discriminative predestination should be proved a fabrication of the human imagination, the contrary truth of salvation, wrought for all men and offered alike to all, is to be indiscriminately offered ; without the latent sting of a distinction between a revealed and a secret will ; the former holding out the offer of a good, which the latter keeps back under the strong hold of an irresistible decree. In like manner, if there should appear no ground for the distinction between ordinary and efficacious grace, mankind are to be encouraged to improve every gracious motion ; under an assurance, that it cannot betray them into a fruitless labour and the pursuit of an unattainable good. On the same ground, the best of Christians may be cautioned—and much more may they who think themselves such, in consequence of an inward personal assurance supposed to have been vouchsafed to them—against the danger still existing, of being at last destroyed by the remaining infirmities of their nature ; whatever measure of joy may have been the fruit of their compliance with the offers of the gospel ; and notwithstanding which, there is no information of a resistless power, which will at last snatch them from perdition ; whatever sinfulness they may fall into before the close of life.

To him who expresses these sentiments, it is not unknown, that the most enlightened and liberal preachers of the Calvinistic persuasion do not think themselves obliged to declare the discouraging side of the system, in their public ministrations ; and that on the contrary, they consider this as a matter to be avoided. But it is worth their while to inquire, whether this very circumstance be not additional evidence of the increasing

preponderance of their philosophical authority, over their scriptural. Certainly, they think in this matter very differently from Calvin, who says of predestination (book iii. chap. xxiii. sec. 13) —“ It is by all means to be preached, that he who hath ears to hear may hear :” And he only condemns the pronouncing concerning any, that they are reprobates, because of their unbelief; by which he says we should make ourselves prophets. Agreeable to this is the decision of the Council of Dort; who decreed under the point of predestination (article xi.) that “ it is still to be published in due time and place in the Church of God, for which it was peculiarly designed; provided it be done with reverence, in the spirit of piety and discretion, to the glory of God’s most holy name and the enlivening and comforting his people; without vainly attempting to investigate the secret ways of the Most High.” Who can deny that all this is correct; if predestination, in the sense of Calvin and of the Synod, be indeed taught in the many passages of Scripture, in which they thought they found it? But if, on the contrary, the bases be in necessity alone, Ministers of the Gospel may reasonably think with Lord Kaimes; who finds a security against the evils which it threatens, in the conviction, that it will be never known but to those who are conversant with philosophy. The same Ministers, under the present view of the subject, may address to their hearers the admonitions, the exhortations, the reproofs, the promises and the threatenings of Scripture; free from the discouragement, with which, on the contrary system, they must be delivered and received. It is sufficiently painful to a benevolent man to know, that the offers which he makes of grace will increase the guilt of those who reject them, without the existence of any disqualification or disability. But to be persuaded, that the very end of preaching, in regard to some, is to make their damnation sure; would seem sufficient to swallow up whatever consolation can arise from any other source of the ministerial calling. And then, in regard to the hearers, the doctrine seems naturally fruitful of presumption in some, and of despair in others. For although these consequences are contended to be incorrectly drawn and to be abuses of gospel truth; yet the misfortune is, that the consequences are such as present themselves to ordinary understandings; and can be guarded against no otherwise, than by refined reasonings and

minute distinctions. But be these things as they may ; if the doctrine should not shine as a luminous truth of Scripture ; the promises of God may be announced and received with all certainty in their favour ; and its threatenings without the discouragement, that there may be a predetermination of their being fruitless. And in this case, Ministers may preach and the people may hear, under the impression, that there is set before men, in every instance, life and death ; an eternal blessing and an eternal curse ; making salvation, indeed, if they should attain to it, the free gift of God ; but their perdition, if this should be the sad reverse, the consequence of their sinful state ; inexcuseably and without an over-ruling destiny persevered in.

These remarks, however, are made merely for the giving of a view of the design, in this department of the work. At present it shall only be added, that if they be incorrect, commendation should be given to those consistent Calvinists, who consider an indiscriminate offer of grace, as prohibited by the doctrine in question. The late Mr. *R. Robinson*, in his notes to "*Claude on the Composition of a Sermon*," (vol. ii. p. 237) takes notice of the error as he thought it of those who censured such an offer ; being himself what is called a moderate Calvinist ; and remarks, that the like objection would lie against reasoning on the subject. But there is a great difference. An officer of government might address a rebel audience on their guilt ; and demonstrate to them the duty of submission ; although he might not absolutely know, that all of them were within the sphere of a contemplated pardon. But to make the offer of mercy indiscriminately to all, when he could not know, but that his hearers might be of the number who are beyond its reach, would be an exceeding of his commission. And therefore, on the ground taken, there seems no impropriety in what Mr. Robinson cites with disapprobation from a Mr. *Hussey*, who complains of the practice of murdering a text, by shooting at it from the stalking horse of use and application. The said Mr. *Hussey*, it seems, judged application altogether unwarrantable, when it related to the offer of gospel grace to sinners ; because it could not be known, for whom of them the divine decree designed it. To the writer of this, the inference seems fair. But supposing it otherwise ; the very abuse renders the question of the utmost importance, how far the system of Cal-

vinism rests on the Scriptures ; and how far, on philosophical necessity. If the latter be the only ground, the system should be abandoned by every Clergyman as a theologian ; whatever he may think of it as a metaphysician.

For the Churchman's Magazine.

Rise and Progress of St. Paul's Church, Paris, Oneida County.

THE first inhabitants of this part of the State of New-York, which began to be settled about the year 1788, emigrated chiefly from New-England. A very small part of them were educated in the principles and worship of the Episcopal Church. But a few Episcopalians of small estates, with numerous families, were among the first occupants of Paris. The paucity of their numbers, their insulated situation, and the unremitting care and labour requisite to support their families in an infant settlement, for a while forbade the thought of attempting to make a Church establishment. When a few years had elapsed, and their temporal circumstances were a little bettered, they more sensibly felt the privation of public worship and instruction, and began to think of assembling for divine service. It pained them to see their children brought up uninstructed in that excellent way in which their fathers had worshipped. Reposing confidence in the protecting and fostering care of him who established the Church on earth, they resolved to begin to meet together for divine service.

Accordingly, on the 18th of December, 1796, being the third Sunday in Advent, Gideon Seymour, Eli Blakslee, Benjamin Jarvis, Peter Sellick, and Uri Dolittle met, with their families, making about twelve adults, and celebrated divine service. The two first mentioned were the most active in establishing this Church. Mr. Blakslee had, previously to this, sold a farm on which he was agreeably situated, and purchased in the neighbourhood of these Episcopalians, solely with a view to establish the Church. In this removal he made some sacrifice of property, for the sake of promoting a better interest.

On the 30th of February following they duly organized themselves into a body politic, by the style and title of St. Paul's Church, Paris. They have since constantly assembled on Sundays, feasts and fasts, and celebrated divine worship, and read approved sermons, when they have had no Clergyman. And although there have been seasons when the prospects of the Church were dark and discouraging, they have had the happiness to see that section of the Church of Christ prosper, and to behold it now in a flourishing state.

They received no ministerial aid till November, 1797, when the Rev. R. G. Wetmore, Deacon and Missionary, visited them, officiated two Sundays, and baptized.

November, 1798, the Rev. Mr. — visited them, officiated and administered the Lord's Supper to sixteen persons.

December following, the Rev. Philander Chase, Deacon, visited them, and in the course of his ministry officiated five Sundays, and baptized.

In the spring of 1799 they purchased a lot, on which was a small house, about the size of a common country school-house, for which they gave 250 dollars. From this time they assembled in that house.

The Rev. Daniel Nash visited them occasionally from the year 1798 till 1806, and administered the ordinances. He was gratefully received, and his labours were very useful.

The Rev. Mr. Urquhart visited them in 1800, and the Rev. Mr. Thatcher in 1804.

The Rev. Mr. Phelps visited them sometime in 1803 and 1805, and administered the ordinances.

In 1805 the Rev. J. Judd, Missionary, laboured one third of the time among them, and the next year one quarter, but not as Missionary.

September, 1806, they had the satisfaction and happiness to receive a visit from the Right Rev. Bishop Moore, who administered the holy rite of confirmation to — persons. Previously to this they had enlarged their house of worship, and plastered it. The next year they put pews in it, and it will now accommodate about two hundred persons, and is a convenient place of worship.

Near the close of 1806 Mr. Judd removed to Johnstown, and the Rev. Amos Glover Baldwin, who had been ordained

Deacon at Utica, in September, by Bishop Moore, and appointed Missionary, occupied the station which Mr. Judd had left. As divine providence extended the field of his labours, he preached in Paris but one sixth of the time, till October, 1808, when they employed him one fourth. In the autumn of 1807 Mr. Baldwin received a *call* to settle in Utica, to devote to them one half of his labours, and was ordained Priest. Though the terms on which he was settled in Utica did not permit him to be instituted into any other Church, the Church in Paris chose him their Rector, and he consented to exercise that office over them. They had long felt and lamented the want of a person in that character, whose right and duty it should be to minister discipline. This event composed the unsettled state of the Church, and contributed much to its prosperity. If none had come to her *solemn feasts* whose lives were a scandal to the gospel, it was devoutly to be wished, that some would exhibit more convincing evidence of their meetness to partake of the holy eucharist, which most certainly can benefit none but those whose hearts and lives are devoted to God. Mr. B. administered the holy eucharist the first time on the nativity of our Lord 1807. Four persons were then added to the communion, which made the number about sixty-two. The prospects of this section of the Church of Christ were never so flattering as at the present period. The same divine power which had hitherto protected and fostered it, has continued to bless it. They could not expect a rapid growth. Eleven persons have since been added to it. There have been some deaths and removals, and the number of communicants is now, October, 1809, about seventy. The congregation has increased, and, what is of infinitely greater importance, *vital religion* seems to have increased. The number of families is about forty. Thus far the Lord hath helped them.

We cannot conclude this account of the rise and progress of St. Paul's Church without making a few remarks. We have seen the happy effects of the unremitting efforts and zeal of a few private Christians. They have seen the fruit of their labours, and leave to their children an invaluable legacy. Had they not met for divine service till a Minister of Christ had visited them, it is more than probable that this Church would never have had a being. Had they assembled only when a

Minister of Christ was present to lead in their devotions, they would hardly have preserved a name. Their example and success should then encourage others in like circumstances to do as they have done. Wherever a few Episcopal families dwell near each other, they should meet together on Sundays, and celebrate such parts of the service as may be performed by lay readers ; and read sermons. They may rest in full confidence, that wherever the Lord has a people that faithfully call upon him, he will send them Pastors to feed them.

MEMOIR OF BISHOP PORTEUS.

THE Right Rev. Dr. Beilby Porteus, late Bishop of London, was born in Yorkshire, in 1731. His father was a respectable tradesman ; who, after giving his son a good education at the grammar school of Ripon, under the tuition of the Rev. Mr. Hyde, sent him to Cambridge, where he entered at Christ's College. Here he distinguished himself by an assiduous application to his studies, which were particularly directed to that sacred function, for which he had an early predilection, and in which he afterwards so eminently displayed his piety and virtues. He obtained with Baron Maseres, the Chancellor's medals at Cambridge, on their first institution, and in 1759 gained the Seatonian prize for a poetical essay on *death*. In 1755 he was elected a Fellow of his own College, and was nominated one of the preachers at Whitehall Chapel. In 1764, being then Chaplain to Lord Grantham, he was presented to the Rectories of Bucking and Wrotesham, in Kent ; and in October that year, being then Chaplain to Archbishop Secker, he was appointed one of the Prebends of Peterborough. It is supposed he recommended himself to the notice of Archbishop Secker by his answer to Annet's "History of the Man after God's own Heart;" which he refuted in a sermon preached before the University of Cambridge, and entitled—"The character of David, King of Israel, impartially stated." In 1765 he obtained the Living of Hunton, in Kent. In this year he married Miss Hodgson, of Parliament-street, Westminster. He was presented, in 1767, to the Rectory of Lambeth ; and

after the death of Archbishop Secker, was associated with Dr. Stinton, in publishing the sermons of their learned patron ; to which Dr. Porteus prefixed a review of his Grace's life and character. In 1776 Dr. Porteus distinguished himself by his exertions to establish a more solemn observation of the fast of Good Friday ; and published in that year a serious, affectionate, and sensible " Exhortation " to that effect. In the same year he was promoted to the Bishopric of Chester. This promotion, as was generally understood, was bestowed at the immediate solicitation of the Queen, who had before appointed him to be her private Chaplain. In 1787 he was translated from the See of Chester to that of London. Bishop Porteus also held the offices of an Official Trustee of the British Museum, a Governor of the Charter House, Dean of the Chapel Royal, Visitor of Zion College, and Provincial Dean of Canterbury. In 1777 he addressed " A Letter to the Inhabitants of Macclesfield and the adjacent Parts, on the Occasion of the great Earthquake in those Places." In 1783 he published a volume of " Sermons on several Subjects ;" and a second in 1794 ; containing several admirable examples of pulpit eloquence. He also published, in 1784, " An Essay towards a Plan for the more effectual Civilization and Conversation of the Negro Slaves, on the Trust Estate in Barbadoes, belonging to the Society for the Propagation of the Gospel in Foreign Parts." In 1800, " A Summary of the principal Evidences for the Truth and Divine Origin of the Christian Revelation." In 1802, " Lectures on St. Matthew's Gospel." In 1804, " A Letter to the Clergy of the Diocese of London, on the Neglect of kneeling at Church where the Liturgy directs it." In 1806, " The beneficial Effects of Christianity on the Temporal Concerns of Mankind proved from History and Facts." In 1808, " A Letter to the Governors, Legislatures, and Proprietors of Plantations in the British West-India Islands ;" and at different times several single sermons and charges. His benefactions, both during his life and by his last will, were numerous and exemplary. A few years since he transferred the sum of 6700*l.* in the three per cents. consolidated annuities to the Archdeacons of the Diocese of London, as a permanent fund for the relief of the poorer Clergy of the Diocese : he also transferred a farther sum of 1200*l.* the interest thereof to be appropriated to

the purchase of three gold medals, to be annually contended for by the students of Christ's College, Cambridge, in the following order: one medal of fifteen guineas for the best Latin dissertation on any of the chief evidences of Christianity; another of fifteen guineas for the best English composition on some moral precept of the Gospel; and one of ten guineas to the best reader in, and most regular attendant at Chapel: and by his will he bequeathed to his successor in the See of London a liberal sum towards the expense of building a library at the Episcopal Palace at Fulham, to contain the books which also his Lordship has bequeathed to the See. As a preacher, Bishop Porteus was deservedly popular; his manner was simple and impressive; his style elegant and chaste; and his doctrine sound, without undue severity. As a private character, he was mild and unostentatious; gifted with the most conciliating and amiable qualities; of a cheerful disposition; and ever ready to listen to and relieve the distresses of his fellow-creatures. As a Bishop he was active and assiduous. In several remarkable instances he put in force the discipline of the Church, when the difficulties arising from relaxed times seemed to offer great impediments. His vigilance did not reach only to his Clergy: the metropolis at large felt its salutary influence in checking the growth of dissipation, and restraining its encroachments on religious times and seasons. Revered and beloved for his piety, his amiable and unassuming manners and active benevolence, he died at the Episcopal Palace at Fulham, in the 78th year of his age. His remains were interred in the Chapel at Idehill, near Cambridge, in Kent, which, in 1807, he had built, and afterwards endowed with 250*l.* a year. He is succeeded in the Diocese of London by Dr. Randolph, formerly Bishop of Oxford, and last of Bangor.

To the Editor of the Churchman's Magazine.

SIR, New-York, Feb. 16, 1810.

LAST Sunday was the sixth Sunday after the Epiphany; and, consequently, the second Lesson for the morning service was the sixth chapter of the Gospel according to St. Matthew, which contains the Lord's Prayer. When that chapter, or the eleventh chapter of St. Luke happens to be one of the Lessons for the day, and when the Minister comes to the words, "after this manner, therefore, pray ye," or, "when ye pray, say," it has, heretofore, been customary for the Congregation to rise, and to remain standing, during the recital of the prayer. I was sorry to see this custom omitted last Sunday in the Church where I attended public worship. A whole Congregation rising, when that divine form is to be pronounced, has always appeared to me a very impressive token of respect; and no old custom ought to be discontinued, which has a tendency to enliven the devotions of the people, and increase their attention to the word of God.

Your's respectfully,
AN OLD CHURCHMAN.

[In Trinity Church the very "impressive token of respect," noticed by our correspondent, when the Lord's Prayer was read in the Lesson, was observed by all the congregation.]

Some circumstances, the recurrence of which we shall endeavour to prevent, has delayed the present number.

We have not forgotten our promise with respect to reviews of new publications. They shall be commenced in the next number, and be regularly continued.

The *Introduction* to the Comparison of the Calvinistic and Arminian controversy with the holy Scriptures generally, has occupied a greater portion of this number than shall be in future assigned to the Comparison itself. It proceeds to investigate, in an able and temperate manner, the various texts of Scripture urged in proof of absolute predestination, irresistible grace, and the other doctrines peculiar to the Calvinistic system. These texts of Scripture the writer incontrovertibly proves do not support the Calvinistic tenets.

The *Original Correspondence* commenced in this number, we are persuaded, will prove more interesting as it advances. We feel ourselves under very great obligations to the correspondent who has favoured us with it.

ERRATA IN THE LAST NUMBER.

Page 411, line 23, for "preaching," read "speaking."
 3 from bottom, for "those," read "these."
 419, 8, for "proceeding," read "preceding."